The Missionary Herald

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RECENT dispatches from Switzerland, reporting the latest information from within Turkey, indicate that conditions there are not becoming worse than they have been, but, on the whole, are rather improving. The Turkish officials seem to be increasingly friendly to the missionaries, and helpful in the matter of distributing relief.

Turkey's Menace in the Transcaucasus

There is greater uncertainty with reference to the situation in the Transcaucasus. The Bolsheviks, in their treaty with Germany, gave the Transcaucasus to Turkey, and not only the region which was taken from Turkey in 1878, but beyond, including Erivan and presumably the railroad line to the Caspian Sea; and this line goes directly to Baku, one of the greatest oil centers in the world. The plan was undoubtedly Germany's project to secure for herself possession of this rich territory, and incidentally a northwestern route toward India, as the route originally sought, by way of Bagdad and the Persian Gulf, has not opened up successfully.

The United States Government has received no direct communication from the American consul at Tiflis since the latter part of February. Dispatches were sent from the American Board missionaries and from the American consul by courier to Teheran, Persia, and from there cabled to Washington. These reported the conditions as exceedingly threatening, the Turks pushing to the north to take possession of the territory which the provisional government, with capital at Tiflis, was planning to defend. The majority of the provisional government constitute Armenians and Georgians, who are making common cause against a common enemy, the Turks, Tartars, and Teutons.

The American Committee for Armenian and Syrian Relief has made an appropriation of $400,000 for relief purposes, but is unable as yet to transmit the fund. The State Department inquired of London by cable if they had any communication with Tiflis, and the reply came that communication was cut off, so that just at present it is impossible to give any definite information as to the situation in the Transcaucasus.

Our missionaries, seventeen of them, with children, besides other Americans who are there for the distribution of relief, are in difficult circumstances. For them prayer should be earnestly offered, and not only for them, but for the Armenians and Georgians, whose very existence is threatened. It does not appear that the Turks or the Tartars would be inclined to injure the missionaries themselves, but the poor people are in a terrible situation.

WITH eyes intent upon France and what is happening there, we must not forget Mexico, so recently a danger spot in the other direction, and where the task of reconstruction is now on. The reëstablishment of government and of order, we are assured, is being accomplished, despite some outbreaks of banditry, which are likely to continue for a long time. Dr. Howland, writing from Mexico City the middle of March, affirmed that no one there would have reason to think there was unrest in any part of the country. The intrigue between Germany and Mexico is less to be considered, now

Re-establishment in Mexico

that it has been revealed and discredited. On the whole, the United States may regard its neighbor on the south with a good measure of confidence that she will settle down to a period of comparative stability and prosperity.

Missionary work, also, in Mexico is in process of readjustment. The transfer of fields between the Southern Methodists and the American Board, involved in the general realignment of mission forces in the land, is being pushed, the Methodist Bishop Denny seeming to regard the exchange as practically decided. The Union Seminary at Mexico City, of which Dr. Howland is the head, has opened its new year well, with fifteen boarders in what is really the first class. Most of these men are said to be well prepared, or at least better prepared than might be expected under present conditions. Ten special students are very regular and are doing good work.

Pushing Missionary Work

THE new restrictions put upon foreigners in their religious work in Mexico, and the new rules affecting mission schools and churches, have discouraged some of the missions in their work. Others are undaunted and even more aggressive. The Methodist Board (North) is pushing with great success, and making "drives" of all kinds in all departments. In their main church at Mexico City they have a Sunday school attendance of 500, and aim at 600. One of their superintendents received over three hundred into the church in his district during 1917; has held institutes for the workers and others for laymen, and is successfully developing self-support; and this in the "Zapatista" territory.

As one indication of the American Board's purpose to push on in Mexico, we call attention to the recent appointment of two new missionaries as reenforcements, Rev. Leavitt O. Wright and Rev. Harold H. Barber. Concerning these appointments, it is interesting to note that Mr. Wright is a son of two of our Mexico missionaries, Rev. and Mrs. Alfred C. Wright; that his wife, formerly Miss Marion Howland, is a missionary daughter; and that Mr. Barber expects to take with him, as his bride, Miss Barbara Howland, the other daughter of Dr. and Mrs. John Howland. Mexico is evidently in the blood of our missionaries there.

China in Flanders

A GROUP of young Chinese students from American colleges are about to sail for France to assist the Young Men's Christian Association with the thousands of Chinese coolies at work behind the French lines on roads and encampments. The number of these coolies has been variously stated; 150,000 is a conservative estimate. Most of them have been brought across the Pacific and Canada in units of about three thousand, under the charge of missionaries and others who speak the Chinese tongue. It will be remembered that Dr. James F. Cooper, of the American Board's Foochow Mission, brought one such company in 1917. British officers and some civilians have shared in this leadership. Eleven British Mission Boards have united in the plan to send more of their Chinese-speaking missionaries with these labor units as interpreters. This is not only a valuable opportunity to educate and influence these Chinese, whose world travels and war experiences will make them radiating centers of information on their return home, but the friendly missionary interpreter will also make their work more efficient and keep up their spirits to the point of effectiveness.

A Representative Chinese Worker

ONE of the men who will join this service is Shaowu Peter Chuan, graduate of the American Board's college in Tungchow, and about to complete his last year in Hartford Theological Seminary. Mr. Chuan has been

heard on many of the most prominent Forum platforms in the East. During the last year he has spoken at the Ford Hall meetings, the Brookline Forum at Harvard Church, the Malden Forum and the Portland Forum, under the leadership of G. Waldon Smith. He speaks in fluent English, and in his pocket is the gold watch which he won for the finest oration in Chinese at the last annual conference of the Chinese students in America. He is something of an athlete, a fine baseball player, and holds the tennis championship for Hartford Seminary.

Mr. Chuan is the son of a Manchu family, and his father is numbered as the first graduate of the American Board's college at Tunghsien. The father has recently retired from the headship of the North China Language School in Peking. His eldest brother is one of the two surgeons-general of the Chinese army, and is now at the head of the Chinese Anti-Plague Commission, recently organized, with full authority. His second brother is a graduate of Yale, and one of the few Chinese students who have been elected to a college fraternity in America. He is now traveling secretary of the Chinese Christian Students' Association of America, and will be at the head of the Bureau in America which arranges for the Chinese Young Men's Christian Association workers to get to France. The family have many friends in America, who will follow the career of the two younger brothers in France and in this country with great interest. They are the type of new leaders that China needs, representing a deep and unselfish devotion that would gladly give life itself for the good of China. In addition to this, they represent the best results of missionary work in China, having come through the missionary colleges, with additional training in America, and will return to China to put their lives into direct Christian work, wholeheartedly and effectively.

America the Hope of the World

A RECENT letter from one who is close to the life of South Africa, both white and black, ends with this sentence, "I wonder if you realize how universally, out here, America is counted on to win the war, and is therefore regarded as the hope of the world." How are we to account for this dependence on America? Because of its size; its wealth; its intelligence, courage, resourcefulness? Or is it simply that, as the latest comer (save China) among the Allies, it is felt that the United States will turn the scale, which was quite evenly balanced before? Perhaps the last is the truest, as it certainly is the modest explanation for us to accept.

But one cannot help thinking, as it is good to hope, that involved in this judgment is the conviction that America stands so loyally and unyieldingly for the cause of democracy, that she is so bound to the principles of freedom, justice, and fair play, that she must pledge heart and soul to maintain them; that although at the start she may mishandle her time and strength, she will at least muddle along till she finds herself, and that she will fight unselfishly to the bitter end for the welfare of the world.

Floods in Africa Also

TREMENDOUS floods are not confined to China. Now it is Africa's turn. Word has come that Zululand has been cut off from Natal by serious floods, which have washed away bridges and spread death and destruction over a great area. The Umvoti River, in Zululand, without warning of rainstorm or other sufficient explanation, but possibly, it is thought, because of a cloudburst near its source, came down in a wall of water seventy feet high, drowning many Europeans, Indians, and natives. At the same time occurred a storm at Beira, the American Board's station in Mozambique territory, which actually carried the mission house out to sea. Fortu-

nately it was not occupied at the time, Mrs. Maxwell and her boys being temporarily in Natal. Mrs. Maxwell, it seems, was on her way up to pack her goods; happily, she found on arrival that some kind neighbors had removed them from the house before it put to sea.

This mission house, like all others in Beira, was perforce "built upon the sand." In addition, it was upon the street that fronts the sea, and so situated that the water washing on the sand was known to be encroaching on it, in spite of planting of trees and piles. Attention of the Beira government had been called to the fact; there had been talk of constructing a dike or wall along the water front; plans had been formed for safeguarding this temporary house till a more substantial and more safely located building could be secured. Mr. Maxwell's sickness and death had interrupted all plans for the station; now the unexpected has happened, and the problem of that house is removed. We await further particulars concerning the wreckage which the "great waters" have wrought.

Japan's Suicide Stream

IN 1914 there were recorded in Japan 241 suicides of those under sixteen years, 801 between sixteen and twenty, and 3,086 between twenty and thirty. A brilliant but dissatisfied university graduate, having examined, as he said, all religions for their answer to human life, without avail, in the year 1902 flung himself into the river above a famous waterfall, and his battered body was found a few days later on the rocks, 600 feet below. Another youth did the same, and another, and another; until, in spite of police, barricades, and every effort to prevent the stream of suicides, in ten years 248 men and women had ended their lives in that way and at that spot.

It is in view of such astounding facts, and their revelation of the mood of doubt and despair which prevails among Japan's student classes, that the Students' Christian Literature Distribution Society finds its field of utmost need and its special incentive. There is a growing response to its work. The monthly paper, which in 1912 was admitted to 172 schools, now reaches 1,330, with an enrollment of 410,000 students. In each case, the consent of the principal is secured to the circulation of this evangelical but non-sectarian *Morning Star*. Now it appears that the teachers in the elementary schools, 116,000 of them, are also ready to receive the literature. The problem is now a financial one: how to get the $6,000 needed each year for this most promising work. Dr. Sidney L. Gulick, who has the enterprise on his heart, writes that one friend has promised him $500 if he can secure a similar sum from other sources. He hopes that from friends in many of the mission boards he may secure $50 or $25 for this work.

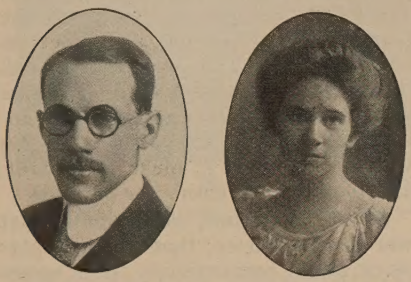
Wanted: A Water Turbine

REV. HENRY A. NEIPP, of Ochileso, in the West Central Africa Mission, whose skill and ingenuity in mechanics have wrought many benefits to the work of that station, intimates that he could make good use there of a light-weight water turbine, such as he thinks have been in some cases discarded in this country with the development of gasoline motors. He would be glad also of accompanying shafting and flywheel. The falls at Ochileso are famous, and are a valued asset of the station. They make available 350 cubic feet of water a minute, with a head of 20 feet. If one of our readers is able to help in this matter, he will be rendering a real service to mission work in Africa.

Re-enforcing China

IT shows how the war has been cutting down the supply of missionaries that, for the first time in 1918, this May issue of the *Missionary Herald* is able to announce the sailing of two new

appointees to our missionary staff, Rev. and Mrs. Henry Smith Leiper, who go to the Chihli District of the North China Mission. Mr. Leiper is a graduate of Blair Academy, New Jersey, 1909; Amherst College, 1913; and Union Theological Seminary, 1917. He received the M.A. degree from Columbia University, and has completed required residence work for the PH.D. degree. His practical experience has been varied: as Young Men's Christian Association officer, Student Volunteer secretary, and assistant pastor in New York and Brooklyn churches. During both college and seminary days, he served as organist, and has had experience also in choral music. The son of a Presbyterian minister, he was ordained in that church in 1915. He became a Student Volunteer in 1910, was specially interested in China, and shaped his courses in the Seminary and in Columbia with missionary work in China in view.



REV. AND MRS. HENRY SMITH LEIPER

Mrs. Leiper was educated at Dwight School, Englewood, N. J., and at Smith College. After her marriage, in 1915, she took certain courses at Union Seminary. In college, she was the leader of the Student Volunteer Band during senior year. For two years she taught Italians English and geography in a night school. On leaving college, she took up work as traveling secretary for the Student Volunteer Movement, both visiting colleges and having office experience. North China will know how to use these specially qualified workers, and will give them royal welcome.

Getting Beneath the Skin

AN interesting sidelight upon the story told in the April *Missionary Herald* by Mr. Cooper, of the conversion of two Brahman young men of Madura, students in the American College, and his comment that it was sure to raise opposition and perhaps persecution, appears in a letter from its Madura correspondent in the *New India* of December 31, 1917. The *New India*, as its name indicates, stands for the national and home rule party in India, and is the mouthpiece of a good deal of the unrest and aspiration of the leaders of Indian "new thought." It is understood that Mrs. Besant has editorial connection with the paper.

The contribution from its Madura correspondent began as follows, "Great alarm and consternation prevails in Hindu circles over an attempt at conversion of two Brahman young men into Christianity, under the influence of certain American missionaries." The facts are then given as published in a local Madura paper: the names of the young men and their family connection are indicated; the fact that one of them is possessed of a house and some landed property, of the value of 15,000 rupees ($5,000); that he has just attained his majority and is now the sole responsible member of his family; that for the past three or four months he had been seen in the company of Rev. Mr. Cooper, and had been moving in the Young Men's Christian Association circle; that the wife of the secretary of the local Young Men's Christian Association had visited his house, and that the wife of another Young Men's Christian Association worker had been daily going to his house to give lessons in English to his wife. The disappearance of the two young men from Madura is related, and the fact that they were found at Palamcotta, where it is said they had gone at the instance of Mr.

Cooper, "with a view to get themselves baptized into Christian religion"; that the grandfather and mother of the wife of the more well-to-do young man had been to Palamcotta, found him under the protection of a missionary, and tried to take him over to Madura; and that he had declined to return, saying that he had belief in Christianity, and had determined to go into the Christian fold.

There follows the description of a public meeting, attended by a large gathering of Hindus and a few Mohammedans, at which speeches were made by a number of gentlemen, condemning in strong terms the evil influence of missionaries and Young Men's Christian Association workers in Madura, "whose one object in this country is proselytism." Resolutions were adopted denouncing the conversions, calling upon the missionary body to explain their action, appointing a committee to take such effective steps as may be necessary to prevent the conversions, and leaving it with them to call another meeting for taking further steps, as may be deemed advisable.

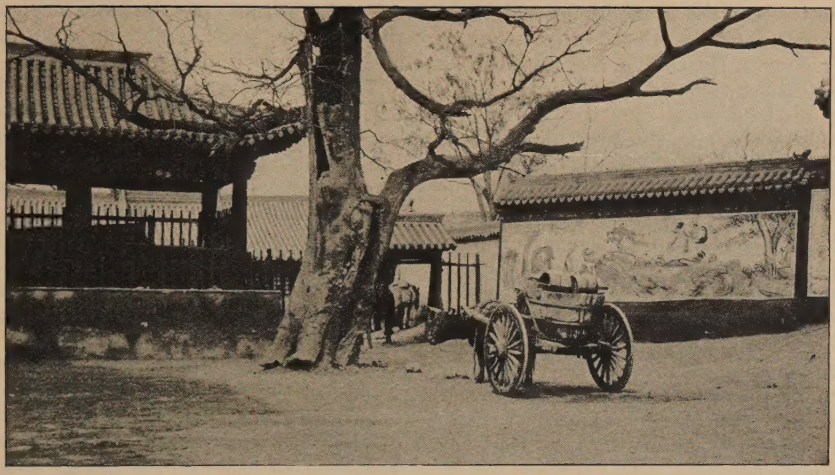
Christianity may gain in Madura as it is found to be operative even upon Brahmans, and as opposition takes the place of passive disregard of it.

A Comparison of Attitudes

EXCEPTION has been taken by one or two correspondents to a sentence in an article entitled "Ten Facts the War Has Shot Home," which appeared in the January *Missionary Herald*. The sentence reads, "It is as shameful as it is absurd to contribute dollars to the destroying of men and nations and nickels to the redeeming of mankind." The protest is against speaking of "this noble war for the defense of human liberty" as for the destruction of men and nations.

Promptly and emphatically let it be affirmed that the *Missionary Herald* did not mean to discredit America's part in the war, or even to intimate that as a nation we were doing too much therefor. A sentence in the article, just before the one quoted, indicates the purpose that was in mind, "It is time for the church to wake up to the splendor, size, and significance of its foreign missionary undertaking and to get behind it, *as we are getting behind the war.*" It was recognized that we were supporting the war loyally and unstintedly; that we were giving our sons, our money, our time, our labor, and our sympathy to the cause which we feel holds the liberties of the world. The American Board, its officers, its missionaries, and, we are persuaded, its constituency, unflinchingly back our country in this war. We believe it must be fought, and fought to a victory for our side.

At the same time, we recognize that war is a destroyer; that its particular work is not constructive. It is necessary sometimes to destroy one building before another and a better can be built. The immediate and direct business of United States troops, equipment, munitions, and expenditures in this war is to destroy men and nations, at least to the point of winning a surrender. There can be no doubt about that. And the foreign missionary enterprise, whose influence is for the redeeming of men and nations, is busy at the task for which in this war we mean to clear the way. In that sense, the war and foreign missions are working to the same end. Is it not, then, as shameful as it is absurd to pour forth men and money without measure for the destructive work of war, and to offer few heartfelt prayers or to contribute indifferent nickels for the implanting of the Christian principles of freedom, justice, fair dealing, and good will in the non-Christian world? That is all the unfortunate sentence was meant to say. It was not a slap at the war; only a comparison of attitudes, wherein a multitude of Christian people are revealed as undervaluing the constructive service of foreign missions.



IN THE GOVERNOR'S COURTYARD AT TAIYUANFU

It was under the tree in this picture that the missionaries were murdered during the Boxer uprising

FIGHTING PNEUMONIC PLAGUE IN SHANSI

By CHARLES W. YOUNG, M.D.

Dean and Professor in Union Medical College, Peking

PNEUMONIC plague broke out at some unknown place at an unknown date in Mongolia, west of Northern Shansi. It was probably late in November, for early in December Mr. Greene (of Peking) had a telegram, in the routine of his Flood Relief work, saying that an epidemic had appeared near Patsebolong, Mongolia, and was spreading rapidly. Within a fortnight it had moved along the great caravan and trade route into Shansi, and appeals for help came from the China Inland and Scandinavian missionaries in that region. Late in December, Dr. Lewis, of the Presbyterian Mission at Paotingfu, together with Dr. Eckfelt, of the Union Medical College Hospital, went to investigate, expecting to go at least as far as Saratsi, in Mongolia. When they got to Suiyuan, which is the seat of the Tartar general in control of that territory, they were obstructed. This man said there was no plague, and strongly intimated that these doctors were not desired there.

They had no choice but to return to the end of the railway, retracing several days' journey. In the three days since they had been over the road in the other direction, the plague had spread along this trade route and to the surrounding villages. Meantime the traffic on that railway had been stopped, and Dr. Wu Lien-teh, who was prominent in the suppression of the Manchurian epidemic, was sent by the government. He also was unable to do anything, on account of the obstruction of officials and local inhabitants.

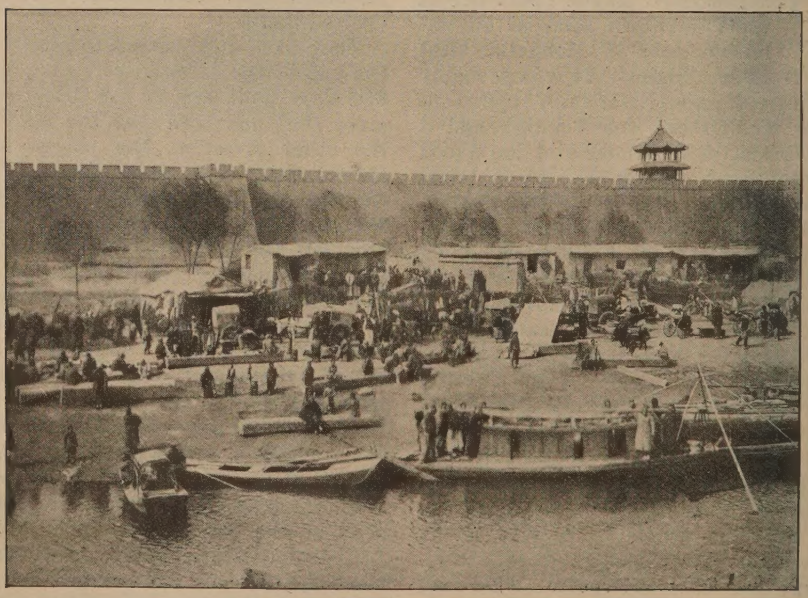
The central government slowly became aroused, and appointed a High Commissioner on Plague Prevention, General Chiang Ch'ao-tsung, formerly head of the *gendarmerie* in Peking. In seeking doctors to help, the government approached the Union Medical College, as it had seven years ago, at

the time of the Manchurian epidemic. Three doctors offered themselves—Dr. Smyly, Dr. Chang, and myself. At that time, General Chiang was going on an inspection tour to Tatung and Fengchen, on the Peking-Suiyuan Railway, of which I have spoken. This was important, as Peking is only thirteen hours by rail from the end of the line, and the terminus, Fengchen, was already infected. General Chiang wished the three of us to accompany him on this tour, together with the chief sanitary inspector of the South Manchurian Railway, Dr. Tsurumi, whom the Japanese Legation had brought from Dalny, as well as Major Kosugi, physician of the Japanese Legation.

I had been invited by the physicians of the legations in Peking, who had organized a Legations Health Board, to act as adviser, as at the present time there is in Peking no legation physician who was there seven years ago. It was evident to the Health Board that the Chinese government was concentrating its attention on the northeast front of the advance of the disease, and neglecting another and almost as important one.

There are several large roads leading from the infected region into the populous Shansi plain. Near the northern end of this plain is the capital of Shansi, Taiyuanfu. This city will be remembered as the scene of many of the martyrdoms in the Boxer outbreak in 1900. I remembered it also, as I was here on Red Cross work, after the battle of Niangtzukuan, during the Revolution.

I had been in touch with Dr. Edwards, of the English Baptist Mission here in Taiyuan, since we had heard of the outbreak to the north; but we were able to give him the news, rather than he us. When the plague spread south, into the jurisdiction of the governor of Shansi, he wished to send Dr. Edwards and other foreign doctors up north; but it soon became evident that the disease was sweeping like a forest fire southward, and that to go there was to leap into the middle of the conflagration.



OUTSIDE THE WALLS AT PAOTINGFU

A "TRAVELING PALACE" ON THE HIGHROAD BEYOND PEKING

This is the name given a sort of rest house in which the Emperor, or any of his family, was supposed to spend the night when going on a visit to pay respects to departed ancestors at the eastern imperial tombs

Already the Legation Health Board had urged the Chinese government to stop all southward traffic through the arm of the Great Wall that runs transversely across between the northern and central thirds of the province. Neither the central nor the Shansi provincial authorities were sufficiently aroused then to take the warning while it was yet time. Before they acted, the disease was already "inside the wall."

Dr. Edwards and others were able to persuade Governor Yen, who is an intelligent and progressive man, to close these passes, and then the doctors began to call for reënforcements. They telegraphed to Peking, where they evidently think that doctors stand idle on every street corner. We refused to go until assured that the passes were closed, but when we received a telegram that that had been done and that the governor was willing to do anything asked of him; and also that no one in the province had had any experience with plague, and that they wanted some one to come and help with the organization of the work, it sounded like a call to me.

I persuaded General Chiang to release me from my invitation to go north with him, in favor of the work at Taiyuanfu. He was unwilling at first, but later agreed, and he and the Minister of the Interior gave me a very nice letter to the governor of Shansi, and also telegraphed him of my coming. He was very cordial, and asked me how long I could stay. I frankly told him that depended on him. If he was going into the work wholeheartedly, I would stay as long as possible; but if not, I would go back very soon, as I had left important work in Peking.

He said he would back us in any necessary measures, and he has certainly "played the game."

A "Shansi Provincial Plague Prevention Bureau" was already organized. The chief medical officer was head assistant in the English Baptist Hospital at the time of my visit during the Revolution, so I had the advantage of previous acquaintance. There had apparently been some jealousy on the part of this Bureau toward the medical missionaries. The director is Mr. Nan, chief of the Provincial Police, a man familiar with the whole province and

with his hand on police everywhere. It was soon made clear to the Bureau that nobody wanted to diminish their authority; that we wished to work through them and with them. They are now working most harmoniously, and have even gone to the extent of dismissing three officials when it seemed they were not equal to the task of fighting the plague vigorously.

I arrived on January 20. Already Dr. Edwards, of the English Baptist Mission, and Dr. Wampler, of the Church of the Brethren Mission, were in the field, together with several of the ordained missionaries of the first named mission, in whose field we were working. I found Dr. Percy T. Watson, of our Fenchow station, here with his assistant, Dr. Ma, one of my old pupils. He had also brought two of his male nurses from Fenchow.

On the train with me were Dr. Brubaker, of the Church of the Brethren Mission, and Dr. Willoughby A. Hemingway, of the American Board's hospital at Taikuhsien. Within a few days we were joined by Dr. Dickson (Presbyterian), of Shuntehfu, Chihli, and Dr. Francis F. Tucker, of our Tehchow hospital.

Dr. Mackillop Young (Scotch Presbyterian), who had been through the Manchurian epidemic, wired that he was ready for service, and came a thousand miles to help. In addition to Dr. Chang, who came with me, Dr. An, one of our internes at Peking, volunteered, and was released by the Union Medical College Hospital. Another of our graduates, Dr. Sun, was later added to our personnel. Finally Dr. Hoyte, of the China Inland Mission at Ping Yang, went to Fenchow to watch the road and try to prevent the entrance of the disease into the Shansi plain from the west.

Thus every medical missionary is on plague duty. That means that families are left behind and stations are without doctors, and that is no small item; for aside from the fact that they are days from a physician, there is the added anxiety for their dear ones, who are daily in the presence of death. I hasten to acknowledge also the services of the ordained missionaries who worked with the doctors—one doctor and one ordained missionary in each center.

I have been here now five weeks, and the result of the work is becom-

THE "FIERY CART" JUST OUTSIDE PEKING

Showing how China utilizes a railroad when she has one

ing evident. "Inside the wall," twelve townships have been infected. In seven of these we have had workers. Plague has been stamped out of four of these and is well under control in two more. Of the five yet unworked, the infection is probably light except in one. We hope to move parties into these soon.

"Outside the wall," but still in Governor Yen's jurisdiction, are thirteen townships, all of them heavily infected. In only one of these is there any work, and there the opposition of people and officials is such that little can be done. When the area inside the wall is clear, we are planning to attack the more difficult problem outside. With the fine official backing, it should be possible to do as well as we have done here. The difficulty is going to be to hold our present workers, many of whom feel that they must return to their regular work. The men at a greater distance are busy in flood relief and are also seeking for helpers, so that nearly all the available men are now at work.

THE SQUARE OUTSIDE THE RAILWAY STATION, BOMBAY

THE SPIRIT OF THE TIMES IN INDIA

By Rev. ROBERT A. HUME, D.D., Ahmednagar

FOR many reasons, educated India has for some time been deeply interested in politics. Japan's victory over Russia, the Home Rule controversy in Ireland, the world trend toward democracy, this present war, and the part which India has taken in sending troops and in supplying money for the war—all these causes have made many Indians ardently desire and demand a much larger share in the government of their country.

Internal divisions, due to conflicting religious and racial considerations, have clearly shown that in the past no strong and stable government was possible except with British control. Therefore, latterly, those who are ambitious for Indian Home Rule have made strenuous efforts to lead the two chief elements of the country, viz., the Hindus and Mohammedans, to unite on some common basis of political demand. Taking advantage of Britain's war entanglement, ambitious Indian leaders have been widely and sedulously pushing a Home Rule campaign, which has compelled the Secretary of State for India in the English cabinet, Mr. Montagu, to come to India, personally and carefully to look into the situation, to hear what all parties have to say, and to prepare to place some proposals before Parliament, which is the source of supreme authority in the governance of India.

POLITICAL INVESTIGATIONS

Since the viceroy, Lord Chelmsford, a strong, devout man, is the king-emperor's representative, and therefore the highest official in the Indian empire, he must appear to all India as higher than the visiting Secretary of State; also, though he is a comparatively new viceroy, because he must

BOMBAY TOWN HALL

In which all great meetings and government functions are held

know much about the country and must have great influence in helping to determine government policy, the viceroy has gone with the visiting Secretary of State to the principal centers of influence.

Unitedly they have received about one hundred and fifty deputations, which laid before them proposals for political changes. In addition, at the invitation of local governments in different parts of the country, they have held interviews with some three hundred and thirty representative gentlemen, who are believed to be informed and experienced, so that the viceroy and the Secretary of State may have the opinions of men of all standpoints.

As missionaries are, in the main, aloof from political matters, quite rightly not many have been invited to these interviews. At the request of the government of the Bombay Province, however, I was one of the three hundred and thirty gentlemen who were asked to meet the officials—the only American missionary included, I believe.

After some months, proposals for a measure of Home Rule will be placed before Parliament. Were it not for acute Indian demands, this thorny question would not have been considered while the war demands concentration on its vigorous prosecution.

CHURCH UNION

Christians of many denominations seem to be drawing together in an effort at church union. Last December, I was sent as a delegate of the Marathi Mission to the Presbyterian General Assembly, to ask that body to give its benediction to proposals for the possible formation of a "Western India United Church," much on the basis of the South India United Church. But the assembly went farther, and unani-

mously resolved to direct its Committee on Church Union to approach many churches with a view to considering the formation of a United Church for all India, the basis and organization of union to be considered by all.

PRAYING TOGETHER

In connection with the call for prayer for unity, issued by the American Episcopal Commission on Faith and Order, many churches in India observed the week of January 18 to 25 for earnest prayer and for meetings held together. In the Anglican Cathedral, in Bombay, a union service has been held, in which the bishop led in the English part, Rev. J. Malelu, pastor of our church in Bombay, led in the Marathi part, and a Presbyterian Indian minister led in the Gujarathi part of the service.

In Ahmednagar, the Society for the Propagation of the Gospel missionary invited our mission to join in a union service in their house of worship. In this service, the pastor of our First Church, Rev. Henry Fairbank, and I were among the speakers. We then invited the Society for the Propagation of the Gospel missionaries and congregation to join in a similar union service in our church. They accepted our hospitality, and the Society for the Propagation of the Gospel missionary and Indian minister came and took part in the service.

This was the very first time when such union services were held by these two missions in India.

LINES FROM MISSIONARIES' LETTERS

Red Cross Palestine Unit (Before sailing)

"My little boy said, the evening before he was taken sick (unto death), 'Father, we're soldiers, aren't we?' I have my uniform on tonight for the first time. In a sense, we are marching together in spirit as never before."—*Jesse K. Marden, M.D., of Marsovan, Western Turkey Mission.*

Jaluit, Marshall Islands, December 15, 1917

"The natives . . . are not worrying much about the war in Europe; . . . their attitude is not to be wondered at, for naturally they can have no conception of the horrors of a civilized war, or of the intense cold and suffering of a European winter in the open, living, as they are, in a land of perpetual summer and where war was banished a generation ago, shortly after the introduction of the gospel." —*Rev. Carl Heine.*

Sholapur, India

"We were very thankful when the news came that the Board had closed its hard year without a deficit. We feel something as a soldier must sometimes feel, at the front, when the enemy approaches and he suddenly wonders whether he has ammunition enough to last through the engagement. When we hear that the fiscal year closed with the balance on the right side, . . . then we reprimand ourselves as being of little faith."—*Katherine V. Gates (Mrs. L. H.).*

Hongkong, March 11, 1918

"Our time in those missions (Ceylon and Madura) was not lacking in strenuousness nor in interest. Everywhere we saw noble past achievements and challenging OPPORTUNITY, which seemed to stand right out and shout at us. Nowhere did we see greater or more pressing need than in our own mission (Marathi)."—*Rev. Alden H. Clark, returning to United States on furlough.*

FLOOD DAMAGE AT TIENTSIN AND TEHCHOW

$8,367.00

A Statement and an Appeal

OUR readers know about the terrific floods that last year submerged 15,000 square miles of territory in North China. The *Missionary Herald* has by pictures and text portrayed, from time to time, the extent and character of this disaster, that desolated hundreds of towns and villages, made between one and two million people homeless, laid waste farming country over wide areas, drowned out portions of the country field of all our North China Mission stations, and, in particular, wrought its havoc in the two station compounds at

TIENTSIN AND TEHCHOW.

After the rush of salvage and relief work was over, the mission undertook careful examination of the extent of the damage, and the nature and cost of needed repairs. At length, full and detailed report has been rendered, covering the items of requirement at both the stations of Tientsin and Tehchow. Not counting sums needed for repairs of property maintained by the Woman's Board and the Woman's Board of the Interior, nor the item of a compound wall at Tientsin, which for the present is held in abeyance, the amount required for restoring these two stations is $10,458 (Mexican), which at the estimated rate of exchange of $1.25 gives

$8,367, AMERICAN CURRENCY.

It is hoped that help in raising this sum may be furnished by the China Medical Board and the Grinnell-in-China Movement, both of which organizations have property interests in these stations; but first and finally the mission looks to the American Board for the provision of this sum of $8,367, urgently needed for repairs on mission residences, school buildings, hospitals, and compound walls.

Here is an uncalculated, unexpected, extra need, which through no fault of mission management or lack of foresight suddenly confronts the Board's treasury, and at a time when it is already heavily drawn upon by the exigencies of the war.

There is no escape from the obligation to make these repairs, and they cannot be indefinitely postponed. They must be met at once, to preserve the property that is left and to maintain the work.

The Prudential Committee felt there was no other way but to authorize the making of these repairs, and to appeal to its constituency for special gifts to meet the emergency. It voted that such an appeal should be made through the *Missionary Herald,* which presents it in this form.

Will readers of the *Missionary Herald* send their gifts, designated for this special purpose, to Frank H. Wiggin, Treasurer, 14 Beacon Street, Boston?

THEY ARE WORTH EVANGELIZING

West Central Africa boys who have been drawn to school at Bailundo. Thousands more wait for the Good News to be proclaimed to them

EVANGELIZING IN AFRICA

By Rev. HENRY S. HOLLENBECK, M.D., of Angola, W. C. A.

EVANGELISTIC work in Africa, or in this western part of it, at least, is quite a different matter from that carried on at home. "Decision meetings" out here have not been found effective; and evangelistic work is characterized by the total absence of "trail hitters." This is no reflection on evangelism or evangelists, but merely a comment on native characteristics. Sudden decision is the rare exception.

Lying to the south of the Congo is a vast region which now presents an open door for evangelism in nearly every part, as some sections have done for years. Yet in spite of good work done by widely scattered missions, immense areas occupied by multitudes of people still remain practically untouched. In the Portuguese colony of Angola alone, there is an estimated population of from six to seven million natives. Among these, a few thousand have been evangelized, and perhaps four or five thousand of them have become Christians. Probably less than five per cent of them have been reached, even to the extent of hearing the gospel message. Tribes consisting of hundreds of thousands of people are still untouched, though all are open to the gospel, and in such places as have been visited the evangelist finds hearers more than willing to listen.

Where a little knowledge of the gospel has been spread abroad, there is often a keen desire for more. The missions meet more appeals than they can possibly answer in near-by regions, and are in no position to consider work in the regions beyond.

Before passing judgment on the limitation of the areas evangelized and the seeming tardiness of results, it is essential to take into consideration something of the history of the people, together with their disposition

and distribution. The population is broken up into numerous tribes, each having its distinct language and cus-

THE RAW MATERIAL

toms. In times past, they were incessantly at war among themselves, plundering and being plundered, and there still remain intertribal feuds and an abiding mutual distrust.

In times past, an individual could hope to maintain himself only as a member of some community; and the community required strict observance of all its peculiar and particular laws and customs. Those in authority in the community were vested with the power of life and death; or worse still, of selling into slavery. Repeated offenders were usually disposed of, sooner or later, in one of these ways. The belief in witchcraft is no doubt grounded in part on the secret use of poisons to dispose of undesirable citizens, or of those who disregarded the authority of those higher up.

To sum up, the difficulties which confront plans for widespread evangelism are: the frequent change in language from district to district; the mutual suspicion and intertribal contempt, which renders it difficult for a member of one tribe to carry on effective evangelistic work in another tribe; conservatism and the restraining power of the old customs and beliefs, which require years for their breaking down; the opposition of the representatives of old cults.

To prove the effect of these influences, it is only necessary to consider the work of successful missions which in a period of twenty-five to thirty-five years have not succeeded in passing the boundary lines of neighboring tribes, even where the border line was less than twenty miles distant. The ordinary individual from another tribe would not dare, even were he so inclined, to face the risk of considering the gospel message. Suppose that one did understand the message, which is a long step for some of them, and desired to accept it; he would have to face the combined opposition of those in authority, and any action he might take would be treated as insubordination, which is high treason, for which he must be duly punished. He might be put into the hands of the medicine man, who would first threaten him, and if he persisted, might go to the

CHRISTIAN MOTHERS

extent of secretly administering a fatal dose of poison, as an example to others. As an alternative in former times, he might have been sold into slavery.

If there were several of one mind, and they persisted in the face of opposition, they were always confronted with a knotty problem in case of sickness, which is so common that it would not be long in appearing. Knowing but little of the cause of disease, aside from witchcraft and poison; having no medicine and no doctor to consult, to whom could they turn? The natural helper would be the old medicine man, who would wish them no good and whose rites and practices are intimately linked with those things from which they want to break away. This always proves a severe test, and has been the means of many a downfall and backsliding, and occasionally even the breaking up of a promising work.

To one familiar with the conditions, it is not a matter of surprise that it is so difficult for these people to stand for Christ and his teachings without some substantial helper right at hand. It seems certain that for effective evangelism, under present conditions, a permanent work is required; and for genuine conversions, the presence of a teacher or preacher is an essential. For fully developed fruit, the school is an indispensable factor, and the preacher must of necessity be a teacher. The ultimate success of the work must depend upon the number of effective permanent preachers who can be put into the field, and one of the most important phases of the work now is the development of just such preachers.

SOME MISSIONARY GRANDCHILDREN

By Rev. GEORGE T. WASHBURN, D.D., of Meriden, Conn.

For forty years (1860–1900) Dr. Washburn was a missionary of the American Board in South India. He was the founder and first principal of what was then Pasumalai College and is now the American College, Madura, of which Rev. William M. Zumbro is the present head. A letter from Dr. Washburn, just received, indicates his desire to aid for a term of five years, from a personal fund he had put into the care of the Board, certain students in the college in whose career he takes a special and deep interest. His explanation of who these young men are, how he comes to be so peculiarly concerned about them, and what their history shows as to missionary method and achievement is so telling and delightful that we venture to give it this unintended publicity. — The Editor.

THERE are three young men in Madura, two the sons of pastors, one the son of a teacher and catechist, either in or ready for college, whom I would like to help to the extent of one hundred dollars a year for the next five years. It is not because they are good boys and bright boys, as they are — one at the top of his class and the other two in the upper half — but it is because they are the second generation of our Pasumalai Famine Orphanage, "our grandchildren," as they call themselves.

It was in the autumn of 1877 that their fathers and mothers, then little children, drifted in upon us, wanderers from nowhere, homeless, parentless, some of them in the extremes of rags and emaciation — mere bags of bones, their bodies covered with a fine, fuzzy, yellow fur, sure token of long-continued and remorseless starvation. Being human beings ourselves, we could not but take them in, and feed and shelter them. Having recently left our own children in America to be cared for by others, we were only too glad to spend on these little ones some of the care and attention we would have lavished on our own children.

They came to us raw heathen — at least, their parents were. They fell naturally into their new environment, and for thirteen years and more grew up around us, knowing us as their parents, and being educated and trained under our eye. They had the best the mission schools could give them, and when prepared, some ten or

a dozen entered the service of the mission to become pastors, preachers, and teachers, while others became doctors, printers, and farmers. One of them has been for twenty years the beloved pastor of one of the largest and most benevolent churches of our mission. Another, for many years a pastor in our mission, has later presided over a church of the Danish Mission in Madras. A third has lately been transferred from the pastorate of the Church of Scotland's Mission congregation, in Madras, to the charge of a mission district left vacant by the missionary's accepting a chaplaincy in the army.

And now it is the children of these —our children, in a sense—that are interesting me, and would be interesting Mrs. Washburn, were she here to share in the present situation. Four of this second generation are already in college or have graduated, one having gained his M.A. degree from the Madras University and now in mission service. I have good hope that eight or ten of the children of these orphan waifs of the famine, forty years ago, will gain their university degrees and enter on some Christian work for their own people.

The above outcome from that little group of heathen children of forty years ago is, I think, somewhat remarkable. It has been a source of deep gratitude to us, who almost by chance took up the work of ministering to that bundle of human suffering dropped at our door, nowise suspecting its outcome. I am quite aware that it is not exceptional. Such cases must have repeated themselves among the massacred Armenians again and again. Still, such cases are unusual, at least in India.

And, if I am not mistaken, it has its missionary lesson. These children were brought, by the nature of the situation, into much closer personal contact daily with the missionaries than even our boarding school pupils, and so they caught the spirit that animated the bungalow work and workers, as children catch the spirit and ways of the family. I was about to illustrate this by two or three examples from the orphanage in later service, but I see my letter is growing too long. It is, after all, the personal influence of the missionary and the convert that does the work.

And so the Master appears to have thought. When he wished to perpetuate and extend his influence after he left the world, he did not organize a theological seminary. Not at all. He selected twelve plain, sympathetic men —as Mark says—"to be with him"; as a matter of fact, to form one family in which he was the center: to live their domestic and public life with him, to observe the spirit and temper with which he dealt with himself and other people in every situation, how he took the wear and tear of daily life, to listen to his talk with others and to converse with him in private, so that at length they knew him, entered into his plans, absorbed his spirit. He kept them with him till the last supper was over, till Gethsemane and the arrest were past. Thus he arranged that his life before them should create a new life in them.

The modern missionary in pagan lands is situated much as Christ was among the Jews. Both are introducing and advertising a new conception of religion, and the best advertisement of it and example of it is the missionary himself.

THE MARRIAGE OF THE DATU'S DAUGHTER

By Secretary ENOCH FRYE BELL

HERE we have the much photographed Datu Tongkaling, with his new son-in-law, José, a Silliman graduate and a Visayan. Such an intermarriage is not common, and from one point of view, at least, it has some interesting possibilities. José, the educated Christian, identifies himself with the virile though "pagan" Bagobo. He has already made a beginning toward the education and religious uplift of his adopted people.

From the Bagobo point of view, he was married to the Datu's Daughter—thereby receiving his "D.D." (!)—some months ago. Yet there must be the legal marriage—something that would satisfy government and also the old gentleman himself, who is nothing if not shrewd and sagacious. José naturally wanted a Christian wedding right at the start. Consequently, after an exasperating delay for him, a real wedding scene occurred on the evening of Monday, the 7th of January, 1918, at the residence of His Excellency the Datu, at half after nine o'clock. Invitations had not been issued before that very evening, as the coming of the padre himself had not been certain; but when the date was determined upon, then the gongs made up in noise what they may have lacked in gentility and propriety. The stalwart sons of the chief did the beating, and really it was one of the most rhythmic performances I've ever heard. The gloom of the room but enhanced the effect.

JOSÉ

Now I cannot say that the tribe all flocked to the wedding. I don't even know how many were there outside of the family. I do know that many were kept away from fear that the doctor had come to vaccinate the crowd, as smallpox was prevalent in that district at the time. The family was there, anyhow—that is, one or two wives of the Datu and some of their children. Everybody was dressed in his best beads and bolo.

TONGKALING

Of course, I can't describe the hall where the affair took place. Tongkaling's house is the biggest hut on stilts I was ever in. It consists of one fifty-foot room, with a small sleeping compartment up under the roof. The walls are dark and crude, but the variegated China plates with which the top beams are adorned, bespeaking comparative wealth, add a certain luster as well as interest to the rude simplicity of the building. Right in the center of the room hang the Chinese gongs of bronze—another sign of wealth—while hanging over the beams, in the distance, can be seen the white hemp, stripped for the loom on the left, upon which the women do such fine weaving in colors. At the end farthest from the open fire is a platform, where the boys have usually slept, but now given over to the use of the two American guests. Here we are supposed to dress and un-

UNDER TONGKALING'S BIG HOUSE

The fish was caught from the mission launch in the Davao Gulf. The boy holding the fish is a murderer, but having committed the crime under trying circumstances, he was pardoned by the Court of First Instance. The lads to the left are all Bagobos

dress, bathe, and sleep, no one ever so much as imagining a screen necessary; though Mr. Augur, for "dignity's sake" —he can be great on dignity when the occasion seems to demand it—has insisted upon putting a chair or two in front of his bathing basin, his feet, at least, securing some privacy.

As for the wedding itself, Augur was master of ceremonies, director of the dance, and officiating clergyman—all three. It was he who suggested to José that the wedding take place that evening or, at the latest, next morning; it was he who improvised a suitable method of procedure, even to a processional by the secretario (meaning myself) on the mouth organ; and it was he who practiced the principals in their parts and finally pronounced them married. If any man could inject life into the affair, Augur was that man; the gloom was dispelled where he shone—particularly when the sister of the bride was induced to overcome her superstition and serve as bridesmaid, and the bride herself braced up and came to time.

At length, out of the darkness, came the wedding procession, into the candlelight of civilization, to the mouth-organ strains of "Lohengrin." Tongkaling outbrided the bride as the center of attraction. He cared little for the claims of music. He had a step all his own; but he made up in dignity what he lacked in wedding rhythm.

The procession stopping before Augur, and the music closing with a grand and glorious flourish, Augur, by the light of a candle (held on either side of him by a boy), read the service Congregational in the good old English language. He said nothing, however, about a ring, nor did I hear him warn man against putting asunder what God had joined; but he uttered with fitting dignity the "by the authority" business, proclaimed the pair "man and wife" at least once, and pronounced the benediction. Then, as an inspired after thought, he took the old chief's hand, placed it on the hand of his daughter, and had the chief put the daughter's hand into the hand of the groom. A prayer and another benediction, a few strains from Mendelssohn—"just to brighten things up," said Augur—and the formalities were over.

For some time after the ceremony, the bride clung to the groom—seemingly in fear some dreadful thing would yet happen to exorcise them all. Like every bride-to-be, she had wept copiously and nervously before the ceremony; but, just like a woman, she had held her head high and said her say in true womanly fashion. Next morning we tried to get her to pose for a picture, but she would not.

After the wedding ceremony, the Datu made a speech on the subject, "The Diversity of Wedding Customs," or words to that effect. On the whole, I judged he favored the Bagobo kind—which somewhat resembles that of Salt Lake City. Then came a short talk to the groom, most of which I failed to grasp; but I know that it conveyed the hint that now the boy would act like a true man if he built a cage for himself and put his little bird there for safe keeping. It was high time that he did his own supporting. As this was probably just what the bride wanted, I expect to hear soon that they are snugly housed in a part of the new schoolhouse.

Then, about 11 P.M., we ducked under our nets into our cots; the others sought their mats; and while the shadows played with one another in the light of the fire, we all fell asleep in the midst of the romance and the unreality of Bagobo land.

DATU GANSA, CHIEF OF THE MANDAYAS

Although we have heard less of Datu Gansa than of Datu Tongkaling, he is well known to the missionaries, and an intelligent leader of his tribe

EXPERIENCING RELIGION

Harry Lauder, Scotch comedian, for years devoting himself to money getting, regardless of calls for liberality, lost his only son over there in France. An old friend said to him, "Harry, we are all proud of the wonderful way you have borne this heavy blow." His answer was: "When a man has been hit as I have been, there are only three ways open to him—drink, despair, or God; and I am looking to God for the consolation and courage I now need."

Here, then, is the source of the power that must be depended upon to do the work needed. It is the experience of religion.

From "Grace Church Greetings" for January, Cleveland, O.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR MARCH

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1917	$11,773.86	$6,829.99	$505.03	$2,343.38	$16,675.00	$1,458.50	$39,585.76
1918	10,824.29	6,774.68	618.83	4,996.49	10,000.00	1,656.00	34,870.29
Gain			$113.80	$2,653.11		$197.50	
Loss	$949.57	$55.31			$6,675.00		$4,715.47

FOR SEVEN MONTHS TO MARCH 31

1917	$188,041.02	$25,736.34	$9,709.50	$157,199.06	$26,075.00	$14,127.10	$420,888.02
1918	187,471.79	25,846.75	10,052.81	145,294.15	25,053.36	14,620.92	408,339.78
Gain			$343.31			$493.82	
Loss	$569.23	$110.41		$11,904.91	$1,021.64		$12,548.24

CAN WE BREAK THROUGH?

A STUDY of the receipts for March reveals a further loss from the churches and a large loss from Conditional Gifts. The former is the joint responsibility of all pastors and of all friends of the Board; the latter is beyond our control. Putting together the loss in church gifts for February and March, we have the disturbing result of a total decrease of $2,066.06.

The serious fact before us is that most of the churches are now raising their offerings through the pledge system, and even if we faced a serious deficit or some new and wonderful opportunity for advance, yet it is most difficult to secure *an increase in church gifts*. Looked at from this point of view, the Apportionment is not a stabilizer, but an impediment. Must it be so? If the fact above was widely known throughout the churches, and if pastors shared the responsibility, letting their congregations know how much it meant to the pastor that the church gifts to the Board were falling this spring, would not many individuals see to it that the gifts of the churches broke through the Apportionment into new ground? The Apportionment is the minimum.

To meet the situation, some way must be found to increase the gifts from the churches in the next few months. The devotion is in the hearts of our people. Most of our congregations are ready to be asked to meet the special war needs of the American Board. They are expecting it. It is now known that the increased war expenditures have passed beyond $80,000, and that in the face of the increased need there is a decreased response. The multiplicity of appeals is well known, but it is more than met by the new spirit of willingness in the hearts of God's people. Other mission boards have found their friends ready to do more than ever to prove their conviction that the missionary enter-

prise is building the spirit of democracy into the nations that need it most, that it is advancing God's righteousness in a day when that righteousness is at stake in the world. Our own churches have taken the lead in many communities in generous giving, and they only await the knowledge of the facts and the definite extra appeal to more than meet the needs of your missionaries overseas.

THE INSTITUTE PLAN STILL EFFECTIVE

Already in these columns we have reported the success of the series of Institutes which has been a part of the Board's mid-winter field work. Bellows Falls, Vt., Northampton and Fitchburg, Mass., and Manchester, N. H., have been the centers reached thus far. In all four places a gratifying attendance has marked not only the special conference hours with pastors and other local church workers, but also the popular evening meetings. Outlying towns were reached by the team workers through speaking appointments for services, so that all together a fairly wide area was included in each Institute.

One pastor near Manchester, N. H., writes: "I was too late to secure a speaker from the team for my church, but fifteen of us had the great pleasure and inspiration derived from the Monday sessions of that splendid Institute. I cannot remember attending any meetings that were more helpful and illuminating and inspiring than these meetings. I'll make no exception of the meetings of the National and International Councils which I have enjoyed. Had I known of the meetings earlier, I could have secured a larger attendance. I have come back from the Institute determined to win some of my young people for definite Christian work as life's vocation. I am determined to do all in my power to raise the standard of giving in my church. I am urging and praying from the pulpit that our world-wide vision may be clear, our sense of the world need so deep and impelling, and our religious life so spiritual and intense, that we shall be led to give generously both money and our sons and daughters for the work of the Kingdom."

Two more of these Institutes are to be held before the series is completed. One will be at Brockton, Mass., April 30—"Kingdom Come Rally"—with special emphasis placed upon reaching an influential group of business men. Another will be held at Bristol, Conn., May 18–20.

The success of the entire series will doubtless commend the plan to pastors in other centers, who may care to consider similar Institutes for their churches during another winter.

MISSIONARY EDUCATION CONFERENCES

It is not too soon to think about these strong summer schools for the training of leaders for missionary education. Despite war conditions, the Missionary Education Movement plans to set up the usual number of conferences.

Blue Ridge, N. C.	June 25—July 4
Silver Bay, N. Y.	July 5—July 14
Ocean Park, Me.	July 19—July 28
Geneva, Wis.	July 26—August 4
Estes Park, Col.	July 12—July 21
Asilomar, Cal.	July 16—July 25
Seabeck, Wash.	July 30—August 8

The call of our young men into military service, and of our young women and older people into various forms of war activities, will make the securing of strong delegations to these conferences unusually difficult. Only as we keep our vision clear shall we be able to realize that these summer gatherings are essential to the on-going of our church life. Let us not forget that the great aim of the present world struggle is righteous internationalism and world brotherhood, the very things for which Christian missons have always stood. Our missionaries are the most fair-minded observers of international conditions. Our missionary work is absolutely vital and funda-

mental, if the present war is not to be fought in vain. Every gathering which helps us to keep our vision clear and our purpose strong is to be commended. For that reason let us Congregationalists have the largest and strongest delegations possible at these missionary summer schools.

Circulars announcing the plans for the conferences in detail will soon be available. Apply to Rev. Miles B. Fisher, D.D., 14 Beacon Street, Boston.

"THE CHURCH, THE WAR, AND THE DAYS AHEAD"

A team of three speakers has been made up for a tour of the Pacific Coast in the interests of the Tercentenary plans of the denomination. These are Secretary Patton, representing the American Board; Dr. W. W. Scudder, representing the National Council; and Miss Miriam Woodberry, representing the Home Missionary interests. Beginning with Easter Monday, the Congregational Associations of the Coast have arranged their meetings on a schedule to admit of the attendance of these speakers. There will be six Association meetings in Washington, three in Oregon, and nine in California. The general subject for the meetings will be "The Church, the War, and the Days Ahead." Special attention will be paid to the part which the Congregationalists of America should play in the reconstruction of church and social life, and the bringing in of world democracy. Dr. Patton is expected to present at each conference a world outlook in the matter of the extension of the Christian religion. He will also speak in behalf of the Pilgrim Memorial Fund for ministers, of whose executive committee he is a member. The other special theme assigned to him is "Evangelism at Home and Abroad." The church leaders on the Coast have taken great interest in arranging these meetings.

The arrangements in each state are under the charge of the following persons: Rev. Lucius O. Baird, Seattle, Wash.; Rev. Arthur J. Sullens, Portland, Ore.; Rev. L. D. Rathbone, San Francisco, Cal., representing Northern California; Rev. George F. Kenngott, Los Angeles, Cal., representing Southern California. Dr. H. H. Kelsey will accompany the tour during part of the trip. It is planned to have Secretary Patton speak at the following colleges: Pullman, Whitman, Reed, Pacific Grove, Berkeley Theological Seminary, Leland Stanford University, and Pomona. On Sundays he will occupy pulpits in behalf of the American Board.

The trip will occupy the time up to the middle of May. On the return trip, Secretary Patton will stop off at Denver, and will speak at the Iowa State Conference at Ames. On the way out, he will address meetings at Toronto, Can., Chicago, and Minneapolis.

HOME DEPARTMENT NOTES

The Rogers Park Church, Chicago, Dr. John R. Nichols, pastor, is happy over the adoption of Rev. Charles L. Storrs, of Shaowu, China. It is the first time the church has entered into this relation. The church, as a whole, raises $450, while a generous layman, himself a member, agrees to add $650, a total of $1,100; but the church wisely proposes gradually to assume a larger proportion of this amount.

Recently the West End Avenue Dutch Reformed Church in New York celebrated the twenty-fifth anniversary of the pastorate of Rev. Henry E. Cobb, D.D. The church desired to commemorate this anniversary by raising a sum of money to present to Dr. Cobb. They decided to consult Dr. Cobb in advance regarding the form of the investment. Their action was based upon his reply. They presented him, at the anniversary, with an envelope containing four thousand dollars, with which to construct a memorial building in their South China Mission, in honor of Dr. Fagg, the predecessor of Dr. Cobb as president of their Board.

FOREIGN DEPARTMENT

AFRICA

A Kamundongo Conference

An article in the earlier pages of this number gives a clear setting forth of Dr. H. S. Hollenbeck's vision of the West Central Africa Mission's duty and opportunity in regard to the unevangelized tribes around Angola. A letter recently received alludes again to this belief, and goes on to tell also of efforts to encourage independence and a missionary spirit on the part of the native church, "for without it I see no prospect of an indigenous church."

As an effort toward self-reliance, the native Christians last autumn held a conference on church and spiritual matters, which was helpful and hopeful. It was decided to hold another similar conference during the week of prayer, delegates coming from all the outstations. Dr. Hollenbeck says:—

"It was a representative body that gathered, and a full program was arranged. Bible study, followed by a conference with the missionaries, in the forenoon; a sermon, followed by a conference for the delegates themselves, in the afternoon; and in the evening a sermon by a native preacher. We made it clear that if anything was left unsettled, the responsibility was with the delegates, and asked for full and free discussion. The first session was given over to considering hindrances to the progress of the church and its work. Special stress was put upon hypocrisy, and one of the watchwords of the conference was, 'Beware of hypocrisy.' That is a timely message for the church here.

First Steps in Self-Government

"The consensus of opinion was summed up each day by the native secretary, and presented in the form of resolutions to be adopted. The tendency was to take a distinctly higher stand on some things than has been

GROUP OF KAMUNDONGO CHURCH MEMBERS, WEST CENTRAL AFRICA

taken previously. The question of discipline was brought up, and I will quote from the resolution that the natives brought in, as it throws light on a real difficulty, at the same time helping to alleviate it. It runs about as follows: '*Partiality of the Missionaries.* In case any one commits an offense, and the elders think that he should be asked to leave the community, the missionaries should not interfere, even if he happens to be one of their valued servants.' Since the conference, several here on the place have been asked to leave. The cause was an outbreak of beer drinking at Christmas, which is a recurrent trouble, and it seemed time that something radical be done. We hope that it will mark the beginning of a new era, and prepare the way for taking fuller advantage of our opportunities.

HEATHEN VILLAGE NEAR CHIYAKA
of the West Central Africa Mission

"One of our great handicaps is the lack of trained workers who can meet the present situation, and there must be some trained up for the old places, at a time when we cannot train them fast enough for the new openings. The results of the training-school work are highly satisfactory. The spirit of those who have been through the school here is markedly different from that of their predecessors. All graduates from Dondi who went there from here seem prepared to make Christian work their business, and are ready to undertake whatever they are asked, and even to volunteer for hard jobs. It appears that the Institute is going to do just what was expected of it by many."

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The Transvaal — City and Country

Rev. Frederick B. Bridgman, D.D., who has returned to Natal after his furlough in America, found many changes, many problems, and much progress in South Africa. We have heard all too little from him, but print the following paragraphs from his latest letter: —

A Mining Company's Appreciation

"Within the past few months, we have opened three new chapels. Each deserves a paragraph, but I will speak of only one. Our strongest center on the mines has been handicapped by lack of a building, the work being conducted in the crowded, noisy dormitory rooms.

"For years, we have besought the management at least to grant the use of a bit of ground where we might build. Polite refusal was the invariable reply. But as they had enjoyed a long respite during my furlough, I immediately went after them again.

"Fortunately, we had the support of the compound manager, who controls the 14,000 natives employed by this mining group. He told the management that our work was a good proposition for the company. These 'mission boys' behaved themselves, kept away from drink and gambling, were quiet and industrious; he could call on them any time for any kind of work. He urged the management to help us.

"To cut a long story short, weeks of 'watchful waiting,' combined with gentle prodding, resulted wondrously. We were given entire possession of a brick building, wood floors, steel ceiling, electric light with free current, and the location is convenient. The building is easily worth $2,500.

"At the dedication, the place was crowded to overflowing, the door and

windows being filled with peering faces. The singing from the throng of male throats was tremendous. The contributions came to eighty dollars, going to the salary of the preacher whom these people support. Our friend, the compound manager, came to the service, and the church's spokesman voiced appreciation of his helpfulness in the inimitable manner of the African. The fact that their 'boss' not only attended, but remained right through the more than two hours, made a deep impression on the people.

Glory in a Hut

"Some of you friends at home remember Bushbuck Ridge and the remarkable work developed by two converts when they returned from Johannesburg to the wilds. I had a great time recently, when making them a ten days' visit. Fezi has completed his three years in the Bible school, and it was solid comfort to find him back there doing earnest work. Many of Fezi's people are working in a village, one of civilization's outposts, about thirty-five miles from Bushbuck Ridge. Nothing would do but I must visit this group of our membership. So a meeting was appointed in the evening, when the boys would be back from work.

"It was a relief to get away from the miserable hotel, its atmosphere heavy with tobacco and whisky. I had walked only half the three miles when a fierce thunder storm burst upon us. Finding shelter in a shanty, the next hour passed watching the terrific lightning. Wading through mud and water, it was pitch dark on reaching the appointed place, one of the crude shelters where the men are housed.

"It was almost as black inside as out. Gradually, by the flicker of just one tallow dip, I made out that the hut was about fifteen feet in diameter; the low walls of rough stone supported a grass roof the shape of a Japanese parasol. Every inch of the earth floor was packed with the silent, expectant congregation, numbering about sixty, all young men, excepting several girls from a near-by kraal. The only furniture was my table, a soap box on stilts. The storm came back, and proceeding with the service, I stood in a mud puddle, while from above the drops came so fast that I was reminded of a shower bath.

"I have conducted communion under varied conditions, but never in circumstances quite like these. A dinner pail served as baptismal font; for the bread, we used an enamel wash basin. There was no way but to make preparations right before the audience, and they were intensely interested, I assure you. Not a move in cutting the bread, which I remember was very fresh, or in uncorking the grape juice, escaped those keen eyes. Six young men were baptized. But while the thunder crashed without, within this hut there was a sense of the presence of Him who breathed peace upon the disciples. How rough and weird were the surroundings, how crude the appointments; what a contrast to the harmony of architecture and worship in your cathedral churches. Yet we could say, 'God is in this place . . . this is the gate of heaven!'"

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INDIA

Barsi Reports a Brahman Inquirer

We gave last month the story of the baptism of two Brahman converts in Madura—the first event of that kind in Madura history. A letter from Rev. and Mrs. Richard S. Rose, of Barsi, in the Marathi Mission, tells of a Brahman student there. The letter runs:—

"Our interest and our prayers are at present especially concentrated on an inquirer called Krishnaji, and we want you to join us earnestly in this matter. Krishnaji is a fine young Brahman, who asked for temporary work in our school while he was studying for an examination. We liked him at sight—his frank expression, his

IN A VADALA VILLAGE

loud, hearty voice, his sense of humor. He has been with us less than four months, but Tulsiraniji, our Christian teacher, has been quietly influencing him, and he has been drinking in information at many of our services. We began to have a faint glimmer of hope; and on the very day we were leaving for mission meeting at Ahmednagar, he walked on to the veranda and said, quite simply, 'I am going to become a Christian.'

"Such a thrill as we felt would compensate for months of disappointment. He seems perfectly earnest and steadfast, although he realizes what his baptism will involve. He has been coming in the evening for Bible study, along with Bapurao, a young Wani (merchant class) inquirer.

"We wish you could see the little gathering. Imagine a corner of the garden under the cork trees, various flowers and trees scenting the air, the evening stars just coming out; a little table, with a lamp, a Bible, a notebook, and a book of Hole's pictures of the life of Christ; and the little group of people—Krishnaji, wide-awake and eager to hear, his great, dark eyes and white teeth flashing as he asks an occasional question; Bapurao, slower and quieter, but dead in earnest; two mission workers and ourselves. We have felt God very near in these little meetings, and we think of Jesus in his dealings with Nicodemus—just such an inquirer by night as these men. Will not you, on the other side of the world, help us to pray these inquirers into the Kingdom?"

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Ingatherings Near Vadala

Writing from Vadala, Rev. Edward W. Felt speaks hopefully of the results of the work of the evangelists in the villages, known to us as the "Fifty-fifty" campaign, *i. e.*, one evangelist in each of fifty centers. At the time of Mr. Felt's writing, some months ago, two hundred were ready for baptism in these villages; some of the criminal tribes which had settled about Vadala were ready for baptism, and others were receiving instruction. A conference of the natural leaders of the district about Vadala was being planned. "These men—two or three from each community—would not be mission workers, but the natural leaders, men whose influence sways the community for good or ill. At this meeting, we would try both to enthuse and inspire the men, and also to instruct them in ways of service, especially in the tell-

ing of the gospel story by song and word. We feel that if we can win their whole-souled coöperation, the church will move forward.

"Then, after this meeting, we would plan for Bible study groups in each community, under the leadership of some mission worker, with the aid of these natural leaders. These groups would study the simplest possible lesson plan; then we would hope and pray that all these efforts would head up in a week of evangelism about the week before Easter, in which the groups would go out to near-by villages to tell the story of Christ, and that individuals would work for other individuals. Then would come the annual convention of the churches of the district, which would be a meeting of prayer and praise."

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Progress at Sholapur

In a letter written from Sholapur to friends at home, by Mrs. L. H. Gates, the station secretary, occur the following pictures of progress at Sholapur:—

The Kindergarten's Dinner

"Among our Christians, there are degrees of poverty—poor, poorer, poorest. The children of them all are gathered into the kindergarten and other schools. During the year they have been bringing their tiny, tiny offerings—it takes forty-four of them to equal one of your pennies. At the suggestion of the kindergarten staff, this money was used to give a dinner to the children of the poorest people. All the children gathered, and those who did not qualify as the *poorest* helped to serve the dinner to those who did. And it would have been difficult for you to tell which enjoyed it the most. There were about one hundred little children, including those who were giving and those who were receiving. The guests were entertained by the hosts and hostesses, who were

A VILLAGE EVANGELIST PREACHING TO A GROUP IN THE MADURA MISSION

all children under eight years, probably. It was a really beautiful Christmas for them all.

The Young Men

"We are very much encouraged over the work among the young men who have left our school and are working in the mills. They were enthusiastic over a 'Daniel's Band' which they formed a few months ago. Very soon some of their number went to France, in the labor corps, and others dropped out, so that it looked as though their days were numbered as an active band. However, some young men from Ahmednagar, who used to be members of Mr. Deming's Social Service Club, have recently come here for employment in the Criminal Tribes Settlement. They are taking hold of the Daniel's Band and putting new life into it. Pray with us that it may be a source of great help to these young boys, who are surrounded by such terrific temptations.

"These boys are a great problem to us. They finish our school when they are about fifteen years old. Many of them have no homes, and no friends who can help them to continue their education. Consequently they secure work in the mills, where they are surrounded by Hindu employees and have to curry favor with Hindu employers. They need all the help that we can give them to keep them clean and decent, and outward as well as inward Christians. It is one of our dreams that some day we can have a boarding home for such boys, where they will still be under Christian influence after work hours, and where their evenings can be profitably directed. There are so many influences pulling them down, and they are so young to stand alone! We have land for such a building and we have boys to live in such a building. Now may some friend be found who will want to provide such a building, that it may save the souls of our boys!

"A source of great encouragement to us is a class of Hindu and Mohammedan boys from the municipal high school here, who have asked Mr. Gates to teach them Bible. We understand, of course, that their chief reason for the desire is to have practice in the use of English, but it is our prayer that the truth may come home to them and they may come to love the Saviour.

The Sholapur Criminal Tribes

"The Settlement work goes on very well. On January 1, Government turned over to the mission responsibility for the second Settlement, which is now under construction. The numbers of the people will not be largely increased until the wire fencing about the new land is in place. In December, before we had charge of it, some fifty people absconded from the new Settlement. They have all been brought back and punishment assigned, but we are glad that it was at that time still in Government's control. Government has sanctioned an increase in the grant for the coming year, to cover the increased expense of the new Settlement. There is no question but that we have undertaken a huge task, but we have many things to encourage us, and we have faith to believe that the Spirit of God is going to work mightily among those people."

Studying Tamil

"First impressions" of a country are not confined to its climate, its food, or even its people. Its mode of speech makes one of the deepest impressions of all, especially when the new arrival must learn to speak said language. Rev. and Mrs. Emmons E. White, two recent additions to the Madura Mission, have been applying themselves to the study of Tamil. Mr. White writes:—

"The language is really rather tough, since there are so many sounds in it which we do not have to make in English. For instance, there are three 'l's': the first is dental, like ours; the second is pronounced by touching the

ON DUTY IN DAVAO HOSPITAL

The wards are made as airy as possible in their tropical location

top of the tongue to the back of the roof of the mouth; and the third is attempted by nearly swallowing your tongue while making a sound which is suspiciously like 'rl'! If you don't believe that this is hard, you just ought to have a chance to try it."

THE PHILIPPINES

The Hospital's Record

Davao Mission Hospital treated 8,259 patients in the year ending December 31, 1917, according to the concise report just received from Dr. Lucius W. Case, physician in charge. In addition to the hospital cases, 6,644 persons received help at the dispensary; these, with the number seen on outside calls and in visits by nurses, bring the cases treated up to 15,368 in number.

There were 121 more in-patients admitted in the year reported than in 1916. Many applications for admission were refused because of the lack of accommodations. Only the most serious cases were accepted, which accounts for a relatively high percentage of deaths. Many patients, brought long distances on cots or by launch, were practically moribund when they arrived. Because of the greater amount of the work in the hospital, only a few outside calls, as compared with former years, could be made.

The nationality or tribe of the in-

THE HOSPITAL LAUNCH

AN END OF THE HOSPITAL ADDITION

patients is a suggestive list: Japanese, 350; Visayans, 232; Tagalogs, 24; Ilocanos, 11; Bagobos, 4; Calagans, 4; other wild tribes, 21; Chinese, 10; Mestizos, 10; Americans, 4; Spaniards, 3. The list of diseases treated includes a variety of lung troubles, malaria in all forms, beri-beri, hookworm disease, fevers, dysentery, etc., while 26 major and 148 minor surgical operations helped keep Dr. Case busy.

TURKEY AND ROUNDABOUT

College News from Smyrna

We are permitted to quote the following from a letter received by a missionary detained in America, from a former student at the International College in Smyrna. The writer is a European who at one time lived in Smyrna:—

"The college boarding department has been discontinued, as food has become so dear that it was impossible to procure it. . . . There are now about one hundred day students, many of whom are old boys. The preparatory classes have been done away with also, as teachers failed. Mr. Reed is nominal director, and has proved a genius. Nearly single-handed, he had to fight huge odds, but he did it.

"The 'belligerent' teachers, who were formerly not allowed to go on teaching, have now, through the benevolence of the Vali, received authorization to remain as teachers. It was he also who, when the college had to be closed by the Turkish government, was able to give an extra license so that on September 23 the school could again be opened. Lessons began October 1, 1917.

"The girls' school has also continued its course, but, as students are few, only one building was used. There is no boarding department, except for teacher and homeless girls. Miss McCallum is not teaching, but is doing matron work; Miss Pohl has been appointed acting director.

"The outstation work had to be discontinued; the pastors in Magnesia and Bourdour are well, but their schools are stopped. The pastor of Afion Karahissar has been exiled, but luckily his family could be brought to Smyrna."

Conditions in Palestine

"Great Britain has freed Palestine. Will America assist in industrial reconstruction?" So asks Mr. Stephen Trowbridge, who had come back to Cairo, early in March, to hasten the sending of supplies for the relief work in Jerusalem and the region about the Jordan. Motor trucks loaned by the Standard Oil Co., and Ford machines bought in Cairo, are being used to carry supplies up from Egypt. Three orphanages in Jerusalem shelter 500 children. The relief committee's clinics are crowded; six soup kitchens temporarily feed 8,000 destitute, as the Turks had stripped the city of all food. Six hundred Armenians exiled from Adana were reported in Jerusalem, while many others are east of the Dead Sea and in the Hauran—toward Busrah.

The refugees who have been lace making are now hampered by lack of thread, 800 women being turned away in February. The committees are arranging to develop boys in carpentering, mechanics, shoemaking, tailoring, and agriculture, along the same lines as the work begun in Erivan and Alexandropol by Dr. Raynolds, Mr. Yarrow, and the others of our Board workers in the Caucasus.

The Palestine workers report that the people have been treated well by the British troops, and that cries of welcome are heard as the battalions march by.

Governor of Bethlehem on Christmas Day

In the January number of this journal, we spoke of the fact that Mr. Isaac N. Camp, detained in Egypt on the way to his designated field of Sivas,

Western Turkey, had become attached to the General Staff Intelligence, XX Corps Headquarters, Egyptian Expeditionary Force. Later, intimation came to us of his being on duty "in the city of Christ's birth at Christmas time," but no details reached us till about Easter, when a letter was received from him directly. Under date of January 24, in Cairo, he writes:—

"I have forgotten whether I wrote to you from Bethlehem at Christmas time or not. Suffice it to say that I was then acting Governor of Bethlehem and an acting lieutenant colonel. For twenty-two days in December I 'carried on' in that capacity, until the permanent governor came along. Then I was put back to my old work; and, having had rather a strenuous time of it, was granted a leave of ten days.

"It was a great privilege to be governor of Bethlehem on Christmas Day and to attend midnight high mass in the Church of the Nativity. What I have seen of the remarkable devotion and self-sacrifice of priests and nuns in the Holy Land has caused me to look upon Catholics with a great deal more catholicity of judgment than a few years ago. Many of them have stood by their guns as nobly as our own people have in Asia Minor; and they have been persecuted by the Turk and their work and buildings despoiled in an almost unbelievable fashion."

JAPAN

Kumi-ai Churches to Support a Station

A letter from Rev. George M. Rowland, D.D., of Sapporo, brings news of the decision of the Hokkaido Bukwai (Local Conference) of Kumi-ai churches to undertake the support of one evangelistic station, with its own budget. Dr. Rowland says:—

"The decision was made in June, 1917. At that time we made some prominent laymen trustees, with their ministerial brethren of the Bukwai; and that is what makes the thing go. The place, Muroran, has been selected, and a man is pretty well settled upon. Now Muroran becomes a municipality. I doubt if any other conference in Japan has taken up and shouldered a new evangelistic station like this. Our Hokkaido churches are something to be grateful for, even in comparison with the other Kumi-ai churches. I'm proud to have been associated with them these twenty odd years."

MEXICO

In Chihuahua

Rev. Alfred C. Wright, of the Mexico Mission, writes from Chihuahua, saying:—

"I have returned recently from a trip of ten days to the mountain region west of here with the pastor of the church at this place. We held services in Cusihuiriachic, C. Guerrero, and San Isidro, with very good results as to attendance and attention.

"I took part in each place, though in Guerrero, where we have a chapel, I did not go into the pulpit. The others, being in private houses, do not come under the head of public services.

"Really there is no danger of any trouble in such places, as very few, indeed, of the congregation know that they are living under a new constitution, nor do those who do know it have any knowledge of its specifications. We spent four nights on the floor of the common day car, second class (there is no first class now), and one night in a freight car, to which we had to transfer round the wreck of an engine which had fallen through a bridge ahead of us, and where we waited twenty-four hours for another engine to take us in.

"While conditions at present are not disturbed, the tales of suffering to which we listen in nearly every family visited are horrible. No one has any hope of speedy and permanent settlement of things here."

CHINA

A Chinese Annual Meeting

As friends of the China missions well understand, more responsibility each year is devolved upon the Chinese Church. A recent letter from Rev. Edwin D. Kellogg gives an idea of the aptness and businesslike methods of the Chinese in assuming these new cares. The difficulties in financial situation, owing to the lowering of rates of exchange, was presented to the Chinese annual meeting last fall. The complications seemed to demand that they raise some $700 more next year than they had found in the year just closing. The missionaries made some suggestions as to the ways and means of finding the additional amount, but it was a thoroughly Chinese plan which was finally adopted. Mr. Kellogg writes:—

"The Chinese have not been satisfied with their Home Missionary Society and its results for some years, and so they took this society as the means of finding additional money. The means adopted were practically an assessment of the entire Chinese and missionary community. It ran something like this: $5 from each missionary and teacher of English; $2.50 from each preacher; $2 from each evangelist; $1 from each teacher; 50 cents from training class men and hospital assistants; two dimes from each baptized Christian; one dime from each learner, and one-half dime from each student in lower primary schools. This plan, if carried out, promises to net some $500 more than last year, and they seem confident that the plan will work. The Chinese are accustomed to taxes for theaters, and very likely this plan will be effective.

The Mission Meeting

"Our annual meeting this year has been most gratifying in many particulars. For one thing, never before have the Chinese themselves been so completely in the saddle as at this meeting, and, generally speaking, with excellent results. The election of the Executive Committee for next year was, I think, a thoroughgoing pattern after political methods at home. The slate was all made up beforehand, and thereby was elected with a rousing majority on the first ballot. The choices for the committee were almost without exception excellent. The committee is composed of younger men than formerly, two of them being our recently graduated Nanking theological students.

The Agricultural Department's Plans

"The annual meeting was also made an opportunity for launching the new agricultural scheme. This seems to have the very cordial backing of the Chinese. During the meetings, some $3,000 from Shaowu itself was subscribed, and it seems likely that $5,000 will be reached for the whole field. This money is to be equally divided between the experiment station, which is jointly under the direction of the mission, and the Chinese committee. The other half of the fund goes into a company which hopes to realize good returns from work which they may undertake on the basis of what they may learn from the experiment station.

"A large tract of land, about a mile and a half from the East Gate compound, is in the process of acquisition, and there all kinds of agricultural experimentation may be carried on, as the tract of land contains earth of varying qualities, as well as being partly hillside and partly lowland. The main stress at first will be laid on supplying milk for foreign and Chinese use, reducing the price of the same, and providing other forms of nourishing food at cheaper prices."

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Helping the Distressed at Paotingfu

The missionaries in North China have been "moving up" like the fire engines at a four-alarm fire in a big city. As the doctors have been called

A COUNTRY FAIR CROWD IN THE INNER COURT OF THE BOARD'S CHAPEL AT YEN CHIAO, CHIHLI

Mrs. Arthur H. Smith, of Peking, is giving a talk to a group of country women

into Shansi to fight the pneumonic plague, the college professors, evangelists, and ordained men have moved on to responsibilities in managing flood relief work, and the schools and general work have proceeded with less detailed supervision than usual, though they are doing fine work none the less. Rev. Emery W. Ellis, of Lintsingchow, in Shantung, who is in charge of the general evangelistic and station work there, writes of going to Paotingfu, in Chihli, to help for a month, since the flood brings special and severe problems there. He says:—

"The military governor of this province has given $1,000 for materials for roadmaking, and the project promises to enlist local help to a certain extent. The disbursement of the relief funds means a large amount of work. There has been the enlistment of 440 men for the Tunghsien road, and now, for local roadmaking near Paotingfu, about four hundred men will be enlisted. To house these men, to provide for their food, to secure faithful work —all this means much close oversight.

"At the outstations, food is being given for the flood sufferers; about seven thousand are being aided. The distribution of clothing has been another form of work that has taken time and thought. Women refugees, to the number of 100, are cared for by Miss Abbie Chapin, of Paotingfu, in a temple near at hand. Relief work is also being carried on from about ten of the Paotingfu outstations."

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A Welcome to the "Late" Speaker

We quote the following from a further account by Rev. Obed S. Johnson, of Canton, of the assembly held in the Hongkong Congregational church, a description of some parts of which, as given by Rev. Charles A. Nelson, we printed last month:—

"Prominent speakers from Hongkong and Canton addressed the assembly on widely varying but pertinent topics. The subtle Chinese sense of humor was frequently in evidence. One evening a prominent Chinese doctor of Hongkong was to address the meeting on 'Hygiene.' The time for speaking arrived, but not the speaker. The chairman of the evening, who happened to be the pastor of our Can-

ton church, acceptably entertained the audience until the speaker arrived, ten minutes late.

"The chairman immediately concluded his remarks, and before introducing the speaker announced, 'Let us now all join heartily in singing hymn No. 15;' and we all did sing, with unique appreciation, 'The great physician now is here.'"

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A Paotingfu Survey

It is very rewarding occasionally to look over a station's work as a whole, not simply touching the high lights, as our correspondents, who are both busy and modest, are apt to do. These "Station Letters," as we call them, keep us in touch with native workers and with the numerous responsibilities of the missionaries. One has just come from Paotingfu, written by Mrs. Harold W. Robinson, who joined the station in 1916. We quote a few paragraphs:—

"So far [to late December, 1917], the preaching at regular church services this fall has been by teachers from the boys' school, by various helpers and evangelists, and by outsiders. This has given variety, but the church needs a regular pastor, and recently a great step in advance has been made by calling Chang Heng Ch'iu, who is now helping Mr. Price [Rev. F. M. Price, of the East Street Mission in Paotingfu; see *Missionary Herald*, September, 1917], for this work. Street chapel services are held daily in the centrally located street chapel, in charge of Mr. Pei. He reports an average attendance of forty at these services, and that about twenty are in a class studying to come into the church. Every afternoon he collects a crowd of little boys, who come in to sing.

Flood Relief in the Country Fields

"There are nine country evangelists, who this fall, of necessity, have combined flood relief with the regular work. Plans have been made to use the country chapels as flood relief stations, and this will probably be done as soon as arrangements can be made with the proper officials. The country field about Paotingfu is so large that it cannot be properly worked with the funds and helpers available. At the village of Li Hsien, people are desiring to join the church in such numbers that the church officers will take their names only if a guarantor is found for them. These inquirers come largely from the higher classes.

"This year, because of the floods, it was considered at first unwise to hold the annual church meeting for workers from the country; but later it was decided to continue the custom, even though the attendance might be small. It was held November 23–26, and the attendance was 156, as against ninety last year. After the general meeting was over, station classes were held for both men and women—thirty men pupils and twenty country women. Mr. Price was in charge of the men, and has graduated six who have completed a course.

"Miss Abbie G. Chapin's work seems so large and so varied that it is difficult to find a beginning, and I am sure there is no end! If we had good roads, I should be tempted to suggest roller skates for Miss Chapin, to save time from walking!"

Mrs. Robinson does not attempt to give detailed stories of Miss Chapin's work, though she mentions a few—like women's classes, evangelistic tours, supervision of Bible-women in city and country, industrial and relief work, etc.

East Street Work

"The Bible classes for military students, and the lectures at the East Street Chapel under Mr. Price's supervision, have been largely attended. This year a new feature has been introduced, to hold a Bible class for business men on every alternate evening. The attendance, while not as large as we hoped for, has yet made it possible to get in closer touch with

the men, who have been very responsive. A reading room is kept open all the time, in which some one is generally found reading. Recently a teacher has been engaged to be there on certain evenings to teach the boys singing, which they enjoy so much that they come to sing on evenings when there is no teacher.

Union Christmas Services

"We have just closed a series of interesting Christian entertainments. The first one was of special importance, as it was a union service of the Young Men's Christian Association, the Presbyterians, and the American Board missions, and was held in the largest hall in the city. Admission was by ticket, and the hall was full of people who were really interested, both church people and non-Christians. Among other features was a union chorus of Chinese and foreigners from these missions."

Shaowu Dramatics

Mrs. Edwin D. Kellogg sent to friends in this country a circular letter giving the story of last Christmas in Shaowu. There was a genuine home celebration on the part of the missionaries, and Sunday school affairs as well; and then Mrs. Kellogg says:—

"It is the custom in the school for the boys to give a play every Christmas night, and this year they put on Pilgrim's Progress. The Chinese act easily, but our boys are loath to spend time in rehearsing. We did, however, succeed in persuading them to have four rehearsals of this play, which we helped them dramatize and put on in ten acts.

"The church was crowded. More than five hundred had gathered, and all who could get standing room were there. Pilgrim's Progress gripped that crowd in a way that greatly surprised me. The Cross scene—a hard one for the boys to do well—went off effec-

THE STARS IN THE DRAMA ON FAIR DAY AT YEN CHIAO VILLAGE, CHIHLI

The Chinese are very fond of the theater. At a fair admission is free, the expense being met by a "municipal appropriation." Many actors are young boys, like two at the right in this picture. The beard, headdress, and posture of the actor at the right are those universally indicating ruler or prince. The figures in the background are stage attendants

tively, and the singing of 'At the cross, at the cross,' behind the scenes was very helpful. In the scene Vanity Fair, the boys were in their element, and we were shown a lively Chinese Fair, where the people quickly changed from a gay, rollicking crowd to a fierce mob, ready to kill Christian and Faithful. The fight between Apollyon and Christian was also put on with much vim, and 'took' with the audience. The play closed with the scene Beulah Land, and with the singing of 'Jerusalem the golden.' I was surprised to find how indigenous to China Pilgrim's Progress seemed when thus presented."

BOARDING THE FERRYBOAT OUTSIDE TUNGHSIEN

THE PORTFOLIO

Help from America

See that monkey-faced babe. When little children are starving, their skin grows taut and their eyes pop out until they look like wee apes. This particular child is trying to draw food from empty breasts that hang limp against the bony body of a woman who looks to be seventy years old. By all reason and expectation, the miserable morsel of humanity should have perished within a month of birth, for the mother has scarcely clothes or food for herself, or yet nourishment for her child.

A great and beautiful and heart-breaking hope sustains her, and myriads of others—that the Americans will come with relief. "They little know of America, who only America know." In the far, waste places of earth, where famine stalks, the name that is synonymous with rescue and life is America. There are no peoples so remote or benighted that they have not heard of America, the almoner nation. I have had personal experience of this attitude in the famine-smitten fields of North Japan, of mid-China, of Persia, of Kurdistan, of Russia, of Roumania, and of Armenia. All the ingenuity and effort of Germany could not possibly build up such a reputation as has made America's name unique among the oldest nations of the earth.

Is it any wonder, therefore, that thereupon I put my foot through the regulations of the local American Committee for Armenian Relief, and assured that starving mother and babe

a place on the relief lists? Necessarily the committee has to be systematic and rigid, giving out of its scanty store only to certain most desperate classes. It is conducting its work on a basis that would win encomiums from the Associated Charities of the world. Every penny contributed gets to the field—a New York business man pays all the administrative expenses of the American Committee for Armenian and Syrian Relief—and is disbursed by Americans or by American-trained natives under American direction. It is but common justice to say that if it had not been for the presence of American missionaries on this field, skilled in the language, accustomed to local conditions, and able to command the assistance of a great corps of trained native workers, the vast humanitarian service which America has done for the Armenians and the Syrians would have been impossible.

With Yankee ingenuity, the relief workers have established extensive industrial enterprises in the Caucasus, so that no actual relief is given directly, except to orphans. Women are paid for carding and spinning wool at home. Refugee men weave this on looms made by the refugees into cloth that is made up by refugees into clothes for other refugees—ten thousand orphans will be clothed from these looms in Erivan alone. Coöperating with the London Lord Mayor's committee, the American relief workers are, so far as possible, reaching the entire quarter of a million refugees in the Caucasus, their efforts being especially desperate this winter, because of the famine conditions.

All plans look to the rehabilitation of the refugees in their former homes, after we have finally put the firm of William, Mohammed & Co. out of business. When one considers the complete devastation of hundreds of entire towns and villages, the destruction of flocks, herds, and other live stock, as well as of crops, and the entire loss of household effects and of material with which to resume business, it will be seen that the task to which America has laid her hand is no small one. . . .

It is estimated that something like a million Armenians still remain alive in Turkey. These survivors have gradually made their way toward the centers where American consuls and missionaries are distributing relief. Yes, despite all, the Americans have remained by the task, regardless of peril to themselves. They are the envoys extraordinary and ministers plenipotentiary of the generous, sympathetic heart of their country. Some day they will be publicly recognized and honored. Meantime they are paying a price for the privilege of representing America. Only those who have had to listen to the cry of the starving for food when there is no food, to the frantic pleas of mothers that their little children be accepted as a gift, and to the despair of men who are helpless to care for their families, can know what a toll is extracted from the spirit.

William T. Ellis, in "The Saturday Evening Post," March 30, 1918.

Jesus' Decision in the Wilderness

To the suggestion that he should appease the desires of his man-nature by causing stones to be made bread, Jesus had answered that man does not live by bread alone, but by every word which proceedeth out of the mouth of God. It is impossible to think of this as presenting itself to the Man from Nazareth as a personal problem only—the problem of youth, with its hungry desires for food, a mate, houses, trappings. But whether settled for himself or humanity, the question was never reopened. This is no story of a plain man finding himself, but of a soul unselfed from the beginning, apprised of his power, sure of his high calling, seeking behind the material lack the essential disharmony which his message was to heal.

Socially minded as he showed him-

self to be, he must have faced here and struck out of his own course the futility of attempting to achieve the Kingdom by the relief of immediate social discomfort. Hungry as his time was, sore with poverty and injustice and oppression, when he went back to it, it was not with any palliative, but with the keen sword of the Spirit. The misery of his world rose up against him, assailed him through his great gift of compassion, threatened to engulf him; but always we see him striking clear of it, committing himself to the Word with such confidence as a bird commits itself to the air or a great fish to the deep.

But if Jesus rejected the principle of direct relief as a means of bringing the Kingdom to pass, he was even more explicit in his condemnation of direct political action as establishing it. For the devil in Jesus' time was no mere hoof-and-tail bogy, but that Lucifer whose seat was once in heaven. And what else can the worship of him mean in connection with the kingdom of this world and the power and glory of them than the use of satanic means, political intrigue, jealousy, faction, conspiracy, by means of which the rebellious angels fell? We shall come closer than this to the mind of Jesus touching the social organization, but we shall get nothing more decisive than his "Get thee behind me!"

From "The Man Jesus," by Mary Austin.

THE BOOKSHELF

Three Books on Buddhism

The Story of Buddhism. By K. J. Saunders. New York: Oxford University Press. Pp. 159. Price, $1.15.

The Heart of Buddhism. By K. J. Saunders. New York: Milford. Pp. 96. Price, 50 cents.

Nichiren, the Buddhist Prophet. By Masaharu Anesaki. Cambridge: Harvard University Press. Pp. 156. Price, $1.25.

Fifty years ago Buddhism was practically unknown in the Western world as a subject of serious study. Today, in a well-stocked library, scores of books on this religion may be found upon the shelves. That these three books should come under review at the same time is significant of the new interest. The subject is so remote, not to say abstract, with reference to present-day facts and concerns, that this can be explained only on the ground of an increasing interest in everything which affects the lives of our fellowmen. It is a human as well as a scientific zeal which lies back of this literary study and output.

Mr. Saunders, who is the literary secretary of the Young Men's Christian Association movement for Burma, India, and Ceylon, in his "Story of Buddhism," writes frankly from the Christian point of view. While sympathetic and fair in its approach to Buddhist thought and life, his book is almost as much an apologetic for Christianity as a description of Buddhism. Not only at the end, but all the way through, the author argues for Christianity as the only possible fulfillment of Gautama's longing, the only solvent of the woes which afflict the lands where this faith prevails today. This is said by no means as detracting from the value of the book, but only as indicating its point of view. It is a mission study book rather than a scientific treatise. As such it will be found both interesting and informing, a thoroughly readable little volume. We recommend it heartily to Student Volunteers, newly appointed missionaries, and all who desire a good introduction to this fascinating subject.

"The Heart of Buddhism," by the same author, is a brief anthology of Buddhist hymns and teaching stories. The translations are original and are

done with fine literary skill, certainly so far as the English is concerned. The repose, the music, the perfume, the pessimism of the East haunt many of these stanzas. A good example is this, which is called "The Four Riddles":—

"What bringeth human life to earth?
What still disdaineth to be bound?
Who pass in woe from birth to birth?
From what can no release be found?

"'Tis passion bringeth man to earth;
His mind disdaineth to be bound.
All sentient beings know rebirth;
From misery no escape is found!"

In reading these translations, one realizes the charm of the early Buddhist literature of India, but also the intellectual and spiritual stagnation to which it led. The value of the book is enhanced by copious notes.

Professor Anesaki, of the Imperial University of Tokyo, won many friends and admirers in America when filling, for three years, the chair of Japanese Literature and Life at Harvard University. One fruitage of the visit to our shores is this story of Nichiren, whom he calls "The Buddhist Prophet," who lived in the thirteenth century. This little biography opens up what will be to most people a new and interesting chapter in Japanese history. President Harada, of the Doshisha, well known to our readers, has spoken of Nichiren as "the most interesting figure in the whole history of Buddhism in Japan." After reading Professor Anesaki's book, one feels that an interesting parallel might be drawn between Nichiren and some of the Hebrew prophets. We find deep religious passion, the ardent spirit of the social reformer and student of public affairs, the reversion to ancient simplicities, the gathering of disciples, and the suffering of bitter persecution. Nichiren's attitude toward the Mongol invasion bears strong resemblance to that of Isaiah and Jeremiah toward the political foes of their time. The parallelism, however, fails at the chief point. Nichiren was not without the forward look. He had his vision of a reconstructed world, a Nirvana on earth, but its motive and dynamic lay in a soulless and godless system of a remote past. "Back to the Buddha of India" was his cry. He even deprecated Japan's substitution of the Amida Buddha, or the Universal Spirit of Enlightenment, for the historic Sakya Muni of the faith.

Nichiren's end was characteristic. True to the genius of his Master, he withdrew from the world, and among mountain snows acquired "true Buddhahood." He seems to have been a prophet not only without honor, but without effect, since Japan continued on her mystic and superstitious way without restraint. Yet the story is worth telling. Aside from its historical interest, and this must be very great to many Japanese, it reveals to the world a teacher of great ability, of high character, a man of real power, of sincerity and righteousness, who, according to his light, in an exceedingly dark age sought the truth for the good of his fellowmen.

C. H. P.

Faith, War, and Policy. By Gilbert Murray. Boston: Houghton Mifflin Co. Pp. 255. Price, $1.25 net.

A collection of addresses and essays on the European War, whose value in this book form will be, as the writer declares, largely historical. The papers included cover issues through March, 1917.

Heroes of the Campus. By Joseph W. Cochran. Philadelphia: The Westminster Press. Pp. 168. Price, 60 cents net.

Brief sketches of notable missionary heroes whose records began in their college days: of Pitkin, of Yale and China; of Mills, of Williams, founder of the American Board of Commissioners for Foreign Missions; and of many others whose fight of faith began while they were still undergraduates.

The Mexican Problem. By Clarence W. Barron, with introduction by Talcott Williams, LL.D., of Columbia University. Boston: Houghton Mifflin Co. Pp. 137. Price, $1.00 net.

A commercial and economic study of Mexican affairs.

WORLD BRIEFS

The Sultan has granted a site of eight acres for an Anglican cathedral in Cairo.

Christian graduates of the Imperial University of Japan have founded a magazine, to be called *The University Review*. It will discuss social and political matters from a Christian standpoint.

The son of Prof. Graham Taylor, of Chicago University, acting as assistant to the United States consul at Petrograd, is believed to be safe in Russia, though no direct message from him has been received since early in January.

More money is declared to be given for their Buddhist and Taoist religions by the Chinese of the province of which Canton is capital than is given by all the Protestant Christians of all America for all the mission work of the non-Christian world.

Twenty young men of the American Marathi Mission Church in Bombay have enlisted for war service. Some went to Mesopotamia, others to East Africa, and a few enlisted in the University Corps of the Indian Defence Force. One recent convert laid down his life in Mesopotamia in the interests of the Empire.

At a late meeting of the Medical Missionary Association at Kodaikanal, India, a resolution was passed in favor of a thoroughly equipped institution for the training of Christian physical directors for work in Indian schools. The Indian government is understood to be interested in the plan. It also favors the introduction of the Boy Scout movement into India.

England has decided upon the form of memorial to be given to the next-of-kin of every member of His Majesty's forces who has fallen in the war. It is to be a bronze wall plaque, five inches in diameter, bearing an emblematic design, and will be accompanied by a scroll suitably inscribed. More than 800 designs were submitted, and a prize was awarded the successful competitor.

The Christian community in China, including enrolled inquirers, numbers over 500,000. There are 618 centers with resident missionaries, and Christian worship is carried on in 7,078 places; 5,517 foreign missionaries (309 of them Congregationalists) are in China, and 20,460 Chinese Christian workers are in the employ of missions and churches. One out of every fourteen Christians is in mission or church employ. There are 151,490 pupils in mission schools, and 330 mission hospitals, served by 383 missionary and 118 Chinese physicians, 106 of whom are women.

During the evangelistic campaign of 1917 in Madura City, India, song sermons, given by Rev. H. A. Popley, of Erode, were very successful. It had been believed that Hindus would not attend a Christian church, but hundreds of Hindus came to hear Mr. Popley at these meetings. Organizations of musicians and singers from various churches, called the Bajanai, were of great assistance in the services.

A copy of *The Natal Advertiser* has just reached our office, in which appears a report in full of a paper on "The Native Medical Man," read by Dr. James B. McCord, of the Board's staff in Durban, South Africa, at the annual meeting of the Natal Native Affairs Reform Association. It was a most illuminating document, full of humor, but stating plainly the dangers from the native practitioner and closing with a suggestion for a solution of the difficulty, which brought hearty applause from his listeners.

In place of the long, unsatisfactory emigration laws in India, a new plan has been worked out for Indians going to British Guiana, Trinidad, and Fiji which is called "assisted colonization." Under this new plan the relation between employers and laborers is made more normal; grants of land are to be available for laborers who desire it after they have worked for three years; protectors of immigrants are to be appointed in India and in each colony; provisions are made for housing, wages, medical treatment, and education, and for repatriation for those who desire it. The emigration of entire families is to be encouraged, and women unaccompanied by their families are not to be accepted as immigrants.

One of the most interesting articles in a recent number of *Asia*, the journal of the American Asiatic Association, is by Tyler Dennett, of the Methodist Centenary Commission, and is called "The Missionary Schoolmaster, Who Began with Outcastes, Now Teaches the Rajah's Sons." "Schoolmaster" in this case is a generic term, but Mr. Dennett makes most significant generalizations. "The great defect," he says, "of the average mission and government school in China and India has been that it does not yet think in terms of citizenship. The mission school is designed, primarily, to prepare for intelligent church membership; the government school tends chiefly to prepare clerks for government offices,

especially in India. Because of the tremendous impetus given throughout the Orient to the desire for self-government by the American policy in the Philippines, accelerated as it has been by the present war, any school which expects to win or keep the confidence of the people will have to consider this new aspect of ideas." He praises the union movement among missions along educational lines and calls attention to the fact that missionary schoolmasters now "must be prepared to conduct schools better than the returned student who has finished his course in pedagogy at Harvard, Yale, Oxford, or Cambridge, and to offer the broadest kind of training for citizenship in the new governments which are or which are to be."

THE CHRONICLE

Births

January 30. In Pasumalai, Madura, India, to Mr. and Mrs. James H. Lawson, a daughter, Carolyn.

February 13. In Erivan, Russia, to Rev. and Mrs. Ernest A. Yarrow, a daughter, Jean Florence.

Sailed for the Field

March 27. From San Francisco, Miss Annie L. Howe, returning to Kobe, Japan.

Arrivals on the Field

February 10. In Durban, South Africa, Rev. and Mrs. Charles N. Ransom, returning to Natal; Mr. and Mrs. Ray E. Phillips, joining the staff at Johannesburg, in the Transvaal; Mr. and Mrs. Wesley C. Atkins, joining the station at Durban; Miss Caroline E. Frost, returning, after furlough, to Adams; and Miss Fidelia Phelps, rejoining Inanda Seminary after furlough in America.

Arrivals in this Country

March 21. In New York, Rev. and Mrs. Edward B. Haskell, D.D., of Philippopolis; and Miss Mary M. Haskell, of Samokov, Bulgaria.

March 23. In New York, Rev. and Mrs. Reuben H. Markham, of Samokov, Bulgaria.

March 31. In San Francisco, Miss Jane T. Taylor, of Davao, Mindanao, P. I.

. . .

Dr. Ruth A. Parmelee, of Harpoot, has been speaking in various places in the Northwest, though nominally resting with her sister in Butte, Mont. We understand that after making forty addresses in that region she visited friends in Oregon, and had begun to be in much demand near Portland, Forest Grove, etc., in that state.

DONATIONS RECEIVED IN MARCH

NEW ENGLAND DISTRICT

Maine

Bangor, All Souls Cong. ch., 150, Hammond-st. Cong. ch., 75, both toward support of missionary, 225; Forest-av. Cong. ch., 10,	235	00	
Brewer, 1st Cong ch.	18	96	
Brownville, Cong. ch.	1	10	
Castine, Cong. ch.	14	00	
Dexter, Cong. ch.	18	00	
Garland, Federate ch. (Cong.)	3	50	
Lewiston, Pine-st. Cong. ch.	56	00	
Limerick, Rev. and Mrs. George A. Mills,	5	00	
Machias, Cong. ch.	25	95	
Norway, 1st Cong. ch.	4	00	
Portland, Woodfords Cong. ch.	56	83	
Waterville, Cong. ch.	90	38	
West Paris, Finnish Cong. ch.	1	00	529 72

New Hampshire

Bath, Cong. ch.	10	60	
Chester, Cong. ch.	25	00	
Exeter, Phillips Cong. ch.	50	25	
Hancock, Cong. ch.	8	00	
Hanover, In memory of Mrs. C. O. Blaisdell,	10	00	
Rindge, 1st Cong. ch.	37	50	
Washington, Cong. ch.	3	00	144 35
Legacies.—Nashua, Mrs. Mary A. B. Moore, add'l,	18	00	
Rindge, James Bragg, by Henry W. Hayward, Ex'r,	3,324	03	3,342 03
			3,486 38

Vermont

Brattleboro, Swed. Cong. ch.	3	00	
Cambridgeport, Cong. ch.		84	
Jericho, 1st Cong. ch., toward support Rev. William Hazen,	35	00	
Morrisville, 1st Cong. ch.	11	09	
Orwell, Cong. ch., 49.65; Friend, 200,	249	65	
Springfield, Mrs. S. H. Gilfillan and Mrs. A. W. Flanders, for Africa,	10	00	
Waitsfield, Cong. ch.	22	50	
West Fairlee, Cong. ch.	6	60	
West Rutland, Cong. ch.	30	35	369 03

Massachusetts

Amherst, South Cong. ch. 11 50
Ayer, 1st Cong. ch. 20 00
Becket, North Cong. ch. 7 35
Beechwood, Cong. ch. 6 00
Boston, Mt. Vernon Cong. ch., toward support Rev. H. A. Neipp, 93; Park-st. Cong. ch., Florence St, J. Baldwin, 50; Shawmut Cong. ch., 24.23; Armenian Cong. ch., 10; Baker Cong. ch. (East Boston), 6.60; Old South Cong. ch., 5; Cong. ch. (Allston), for Turkey, 5; Benjamin Durham, 7; Florence A. Whitney, 5; M. B., 25, 230 83
Brookline, Leyden Cong. ch., Rev. Frederick H. Means, 15 00
Cambridge, Pilgrim Cong. ch. 61 53
Concord, Trinitarian Cong. ch. 42 75
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark, 70 00
Deerfield, Orthodox Cong. ch., Mrs. Marion Stebbins, 5 00
Fitchburg, Rollstone Cong. ch. 105 18
Greenfield, 2d Cong. ch., toward support Rev. A. F. Christofersen, 125 00
Groton, Cong. ch. 5 90
Hadley, 1st Cong. ch. 16 75
Hardwick, Calvinistic Cong. ch. 12 00
Harvard, Cong. ch. 10 00
Haverhill, Center Cong. ch., 56.76; 1st ch. of Christ (Bradford), 49.50, 106 26
Hingham, J. Wilmon Brewer, for Battalagundu, 4 00
Lakeville, Friend, 50 00
Lakeville and Taunton Precinct, Cong. ch. 50 00
Lowell, Eliot Cong. ch., of which 5 from Mrs. Fannie A. Barney, 36.67; A. D. Carter, 150, 186 67
Lunenburg, Cong. ch. 10 00
Methuen, Mrs. J. T. Mercer, 5 00
Millers Falls, Cong. ch. 11 00
Monson, Cong. ch., toward support Rev. H. J. Bennett, 16 50
New Bedford, North Cong. ch. 115 35
New Salem, Cong. ch., 16.50; North Cong. ch., 2.50, 19 00
Newton, Eliot Cong. ch. 210 00
Newton Highlands, Cong. ch. 265 50
Northboro, Esther E. Allen, for work in India, 1 00
Pigeon Cove, Swed. Cong. ch. 2 75
Randolph, 1st Cong. ch. 22 47
Richmond, Rev. William M. Crane, toward support Rev. E. L. Nolting, 83 33
Sandisfield, 1st Cong. ch., Mary S. Hawley, 25 00
Sheffield, Cong. ch. 18 55
Somerville, Highland Cong. ch., 52; J. E. S., 10, 62 00
South Hadley Falls, G. 100 00
Springfield, South Cong. ch., Friend, for Sholapur, 30; Olivet Cong. ch., 27.83, 57 83
Sunderland, 1st Cong. ch. 33 00
Townsend, Cong. ch. 7 42
Upton, 1st Cong. ch. 12 59
Vineyard Haven, Madison Edwards, 5 25
Warren, Cong. ch. 18 88
Webster, 1st Cong. ch. 55 50
Westfield, 2d Cong. ch. 15 50
Westhampton, Cong. ch. 50 00
Winchester, 1st Cong. ch. 338 25
Worcester, Friends, 50 00
———, E. 100 00
———, Matured Cond'l Gifts, 10,000 00— 12,853 39

Legacies.—Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 9 28
Newton, Hannah A. Jackson, by William F. Bacon, Ex'r, 750; Annie M. Robertson, by H. Beecher Robertson and Murray W. Robertson, Ex'rs, 1,815.07, 2,565 07
North Brookfield, Mrs. Josephine C. Whiting, by L. Emerson Barnes, adm'r, add'l, 354 06
Springfield, Emily Piper, by James G. Dunning, Ex'r, 1,401; Levi Graves, by D. W. Wells, Trustee, add'l, 100, 1,501 00— 4,429 41

17,282 80

Rhode Island

Barrington, Cong. ch. 60 10
East Providence, Riverside Cong. ch. 7 06
Providence, Free Evan. Cong. ch. 20 60
Wood River Junction, Cong. ch., Friend, for Turkey, 5 00— 92 76

Young People's Societies

New Hampshire.—Wolfeboro, Y. P. S. C. E. 15 00
Massachusetts.—Chelsea, Central Y. P. S. C. E., Junior Dept., for Africa, 2; Lowell, Eliot Y. P. S. C. E., for Shaowu, 10; North Weymouth, Pilgrim Y. P. S. C. E., Senior Dept., 2.50; Sheffield, Y. P. S. C. E., 3; Winchendon, North Y. P. S. C. E., for Mt. Silinda, 5, 22 50

37 50

Sunday Schools

Maine.—Portland, Woodfords C. S. S. 4 77
New Hampshire.—Concord, West C. S. S., for Tehchow, 5 00
Vermont.—Sharon, C. S. S. 5 00
Massachusetts.—Beechwood, C. S. S., 6; Boston, Highland C. S. S. (Roxbury), for work in Africa, 38.15; East Weymouth, C. S. S., 6.17; Lee, C. S. S., of which 50 for native preacher in India and 20 for student in Japan, 70; Quincy, Bethany C. S. S., 12.03; Revere, Trinity C. S. S. class (Beachmont), for work among Armenians, 1; Somerville, West C. S. S., 5.42; Topsfield, C. S. S., 2.50; Woburn, 1st C. S. S., 21.78; Worcester, Plymouth C. S. S., for Inghok, 8.50, 171 55
Rhode Island.—East Providence, Newman C. S. S. 4 11

190 43

MIDDLE DISTRICT

Connecticut

Ashford, Cong. ch. 3 15
Berlin, 2d Cong. ch. 54 70
Bridgeport, King's Highway Chapel, 17 92
Bridgewater, Friends, 90 00
Greenwich, 2d Cong. ch. 19 75
Hartford, 1st ch. of Christ, 518 00
Madison, 1st Cong. ch. 40 00
Meriden, 1st Cong. ch., toward support Rev. J. S. Augur, 25 00
Middletown, 1st Cong. ch. 19 07
New Haven, United Cong. ch., for work of Rev. R. A. Hume, 800; Congregational Club, 22.23, 822 23
North Haven, Cong. ch. 90 40
Plantsville, Cong. ch. 42 58
Plymouth, Cong. ch. 16 96
Pomfret Center, One who cares, 50 00
South Glastonbury, Cong. ch., Mr. and Mrs. E. T. Thompson, 6 00
Suffield, 1st Cong. ch. 70 00
Wallingford, 1st Cong. ch. 180 00
Washington Depot, Swed. Cong. ch. 3 00
Weston, Norfield Cong. ch. 10 50— 2,079 26

Legacies.—Berlin, Julia Hovey, by Nathaniel D. Miller, Ex'r, add'l, 208 34
New London, Martha S. Harris, by William H. Rowe, Alfred Coit, and Walter C. Noyes, Ex'rs and Trustees, 5,153 30
New Milford, Emily Roberts, by New Milford Security Co., adm'r, 100 00— 5,461 64

7,540 90

New York

Bedford Hills, E. R. Minns, 30 00
Brooklyn, Lewis-av. Cong. ch., 87.50; Parkville Cong. ch., 25.01; Mapleton Park Cong. ch., for Ceylon, 25; Elizabeth S. Day, for work in Turkey, 2, 139 51
Buffalo, 1st Cong. ch., of which 50 from Woman's Guild and 2,000 from William H. Crosby, all toward support Rev. C. M. Warren, 2,050 00
Churchville, Union Cong. ch. 24 38
Flushing, Broadway Cong. ch., Annie Ross, 5 00
Forest Hills, ch. in the Gardens, 40 10
Ithaca, 1st Cong. ch. 29 36
New York, Manhattan Cong. ch., Women's Guild, toward support Rev. and Mrs. F. B. Bridgman, 85; Forest-av. Cong. ch., 10; B. S., 100, 195 00
Ontario, Immanuel Cong. ch., toward support Rev. G. G. Brown, 13 00
Port Leyden, Cong. ch. 7 16
Poughkeepsie, James D. Keith, 100 00
Pulaski, Cong. ch. 2 00
Smithtown Branch, Florence N. Tyler, 1 25
Westmoreland, 1st Cong. ch. 38 00
Woodville, Cong. ch. 9 00— 2,683 76
Legacies.—Brooklyn, Charles A. Hull, add'l, 47 50

2,731 26

New Jersey

Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 275 00
Jersey City, Mrs. Widlake, for work among Armenians, 10 00
Montclair, 1st Cong. ch., Friend, 15 00
Passaic, Cong. ch., William L. Lyall, for work among Armenians, 50 00
Westfield, ch. of Christ, of which 10 from Rev. S. L. Loomis, 110 00— 460 00

Pennsylvania

Ernest, Union ch. 15 00
Minersville, Cong. ch. 28 00
Philadelphia, Park Cong. ch. 25 00— 68 00
Legacies.—Philadelphia, Caroline E. Furber, add'l, less expenses, 541 27

609 27

Ohio

Cleveland, 1st Cong. ch., 38; Grace Cong. ch., 6.15, 44 15
Columbus, 1st Cong. ch., toward support Rev. M. S. Frame, 225; Plymouth Cong. ch., toward support Charles H. Riggs, 125, 350 00
Lexington, Cong. ch. 5 00
Newark, Plymouth Cong. ch. 3 95
Newton Falls, Cong. ch. 2 25
Petersburg, Rachel Davies, 5 00
Shaker Heights, Plymouth Cong. ch. 29 00
Springfield, Lagonda-av. Cong. ch., 10; 1st Cong. ch., Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7.50, 17 50
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122.50; Washington-st. Cong. ch., 40.67, 163 17— 620 02
Legacies.— Elyria, Mrs. Mary J. Levagood, by Cong. Conference of Ohio, 13 75

633 77

District of Columbia

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 294; S. W. Mudd, for deputation expenses of Dr. J. A. Blaisdell, 50, 344 00

West Virginia

Ceredo, Cong. ch. 6 55

Georgia

Atlanta, Central Cong. ch. 10 87

Florida

St. Petersburg, Cong. ch. 20 00

Young People's Societies

Connecticut.—Farmington, Y. P. S. C. E., 10; Milford, Plymouth Y. P. S. C. E., 10, 20 00
Pennsylvania. — Fountain Springs, Junior Y. P. S. C. E. of Christ Cong. ch. 1 50

21 50

Sunday Schools

Connecticut.—Greenwich, 2d C. S. S., toward support Rev. Lewis Hodous, 13.62; Norwalk, 1st C. S. S., Pathmakers' Class, for Sholapur, 2.50; Putnam, 2d C. S. S., toward support Dr. H. N. Kinnear, 48.24, 64 36
New York.—Canaan, C. S. S., 3; Westmoreland, 1st C. S. S., 4, 7 00
New Jersey.—Newark, 1st C. S. S., of which 25 for Africa, 28 61
Pennsylvania.—Minersville, C. S. S. 6 00

105 97

INTERIOR DISTRICT

Tennessee

Memphis, 1st Cong. ch. 8 86

Alabama

Birmingham, Independent Presb. ch., Woman's Soc. 13 00
———, Woman's Home Miss. Union, 4 00— 17 00

Texas

Austin, Ira H. Evans, 50 00

Indiana

Fort Wayne, J. S. House, 25 00
Fremont, Cong. ch. 4 37
Michigan City, A. H. Miller, 5 00— 34 37

Illinois

Aurora, 1st Cong. ch. 15 00
Canton, 1st Cong. ch., toward support Rev. E. W. Felt, 14 40
Chicago, Rogers Park Cong. ch., of which 500 from F. H. Tuthill, all toward support Rev. C. L. Storrs, 600; University Cong. ch., 60; Austin Cong. ch., 14.18; Firman Cong. ch., 10; F. H. Tuthill, toward cost of exchange in China, 962.50; Friend, 22.85, 1,669 53
Earlville, Cong. ch. 5 00
La Moille, Cong. ch. 14 50
Loda, Cong. ch. 35 40
Mayfield, Cong. ch. 13 50

Morrison, Robert Wallace, 30 00
Oak Park, 1st Cong. ch., Clarence S. Pellet, 100 00
Paxton, Cong. ch. 18 00
Peoria, 1st Cong. ch., toward support Rev. M. S. Frame, 150; Union Cong. ch., 7, 157 00
Plymouth, Cong. ch. 3 40
Polo, Independent Presb. ch. 30 00
Woodburn, Cong. ch. 10 00—2,115 73
Legacies.—Princeton, Lydia A. Anthony, 100 00
2,215 73

Michigan

Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 250; Mt. Hope Cong. ch., for Africa, 14, 264 00
East Lansing, Cong. ch. 3 45
Pine Grove, 1st Cong. ch. 7 50
Royal Oak, Cong. ch. 60
St. Clair, 1st Cong. ch. 40 00—315 55

Wisconsin

Eau Claire, 1st Cong. ch. 200 00
Emerald Grove, Cong. ch. 9 00
Genesee, Cong. ch. 5 75
La Crosse, 1st Cong. ch. 75 00
Madison, Plymouth Cong. ch. 17 00
Menomonie, Cong. ch. 50 00
Milwaukee, Plymouth Cong. ch., toward support Dr. A. R. Hoover, 250 00
Oconomowoc, Cong. ch. 11 00
Platteville, Cong. ch. 10 00
Union Grove, Cong. ch. 25 00
Whitewater, Cong. ch. 33 75
Williams Bay, 1st Cong. ch. 15 00—701 50
Legacies.—Elkhorn, Eva H. Wales, by Winifred Bird Hand, Ex'x, 953 88
1,655 38

Minnesota

Argyle, Cong. ch. 1 22
Big Lake, Cong. ch. 6 00
Dexter, Cong. ch. 1 00
Fairmont, Cong. ch. 18 28
Glyndon, Cong. ch. 2 34
Lake City, 1st Cong. ch. 8 90
Little Falls, 1st Cong. ch. 15 00
Mankato, 1st Cong. ch. 2 13
Minneapolis, Plymouth Cong. ch., 165.92; 5th-av. Cong. ch., 24; Linden Hills Cong. ch., 20.19; Park-av. Cong. ch., 18; Pilgrim Cong. ch., 10.72; Lynnhurst Cong. ch., 4.80, 243 63
Monticello, Cong. ch. 4 05
Moorhead, Cong. ch. 1 04
New Ulm, Cong. ch. 10 00
Wadena, Cong. ch., Miss. Soc. 3 45—317 04

Iowa

Atlantic, Cong. ch. 14 00
Danville, Belle H. Mix and brothers and sisters, in memory of George H. and Mrs. Sabeth H. Mix, 1,000 00
Eldora, C. M. Duren, 25 00
Grinnell, Cong. ch. 28 00
Montour, Cong. ch., 51.65; Mrs. R. M. Tenny, 300, 351 65
Peterson, Cong. ch. 5 00
Sheldahl, William Herbert, 25 00—1,448 65

Missouri

Neosho, 1st Cong. ch. 32 00
St. Louis, Compton Hill Cong. ch., for Sirur, 50 00—82 00

North Dakota

Cando, 1st Cong. ch., for work among Armenians, 6 00
Dodge, Pilgrim Ger. Cong. ch., Mrs. H. Grossmann, 1 00
Elbowoods, Mrs. Susan W. Hall, for Tehchow, 25 00
Harvey, 1st Cong. ch. 17 00
Stady, Cong. ch. 5 00—54 00

South Dakota

Aberdeen, Cong. ch. 4 49
Belle Fourche, Cong. ch. 12 80
Dupree, Cong. ch. 5 60
Estelline, Cong. ch. 16 00
Faulkton, Cong. ch. 72
Gothland, Cong. ch. 3 20
Houghton, Cong. ch. 3 20
Lebanon, Cong. ch. 2 56
McLaughlin, Cong. ch. 3 36
Myron, Cong. ch. 5 00
Scenic, Cong. ch. 80
Spearfish, Cong. ch. 6 56
Wheaton, Cong. ch. 6 40—70 69

Nebraska

Exeter, 1st Cong. ch. 41 50
Franklin, Cong. ch., Friend, 10 00
Linwood, Cong. ch. 14 50
Omaha, Plymouth Cong. ch. 25 00
Scottsbluff, David Martin, 50 00—141 00

Kansas

Gaylord, 1st Cong. ch. 10 00
Kansas City, 1st Cong. ch. 10 70
Newton, 1st Cong. ch. 9 00
Sedgwick, Cong. ch., Woman's Miss. Soc. 4 00
Topeka, Central Cong. ch. 51 48—85 18

Colorado

Highland Lake, Cong. ch. 7 50
Rocky Ford, Mrs. Demus, 1 00—8 50

Young People's Societies

Illinois.—Beardstown, Y. P. S. C. E., for Mt. Silinda, 5; Chicago, Miss. Study and Prayer Union of Moody Bible Institute, for Harpoot, 12.50, 17 50
Michigan.—Grand Rapids, 2d Y. P. S. C. E. 5 00
Wisconsin.—Madison, Plymouth Y. P. S. C. E., 5; Springvale, Y. P. S. C. E., 9.25, 14 25
36 75

Sunday Schools

Louisiana.—Abbeville, St. Mary's C. S. S. 1 00
Illinois.—Chicago, Millard-av. C. S. S., 8; do., Leavitt-st. C. S. S., 3.83; do., University C. S. S., 3.06; Dwight, C. S. S., Kingsley and Boys' Class, for Sholapur, 10; Oak Park, Harvard C. S. S., 6.70; Wilmette, C. S. S., of which 10 from Prim. Dept., 20 from Junior Dept., and 15 from Intermediate Dept., 45, 76 59
Wisconsin.—Platteville, C. S. S., 6.40; Two Rivers, C. S. S., 16, 22 40
Iowa.—Dunlap, C. S. S., 3; Olds, C. S. S., for Aruppukottai, 30, 33 00
North Dakota.—Dawson, C. S. S., 1.60; Gardner, C. S. S., 3.10; Harvey, 1st C. S. S., 6, 10 70
South Dakota.—Watertown, C. S. S. 4 18
Kansas.—Kansas City, 1st C. S. S., for Turkey, 14 30
Colorado.—Gordon Valley, C. S. S., 1.16; La Junta, Ger. C. S. S., 3.80, 4 96
167 13

PACIFIC DISTRICT

Arizona

Prescott, Cong. ch. 25 00

Idaho

Boise, Mrs. E. J. Borjeson,	5 00	
Challis, Cong. ch.	5 00	
Pocatello, Cong. ch.	18 00	
Weiser, Cong. ch.	10 00	38 00

Washington

Anacortes, Cong. ch.	4 00	
Everett, Cong. ch.	8 00	
Monroe, Cong. ch.	99	
Pullman, Cong. ch.	6 50	
Seattle, Plymouth Cong. ch., 350; Fairmount Cong. ch., 12.40; Columbia Cong. ch., J. L. Claghorn, 5,	367 40	386 89

Oregon

Baker, Ira L. Hoffman,	20 00	
Beaverton, Abram Reichen,	10 00	
Condon, Cong. ch.	14 50	
Corvallis, 1st Cong. ch.	10 00	
Ingle Chapel, Cong. ch.	5 00	
Jennings Lodge, Cong. ch.	1 90	
Portland, Highland Cong. ch., 8.60; Free Evan. Brotherhood ch., 5; *Joshua Harris Abbott*, to const. *himself*, H. M., 100,	113 60	175 00

California

Avalon, Cong. ch.	5 64	
Corona, Cong. ch.	27 24	
Grass Valley, Cong. ch.	8 05	
Long Beach, Cong. ch.	40 30	
Los Angeles, 1st Cong. ch., 102.35; Pilgrim Cong. ch., 10; Hollywood Cong. ch. and S. S., 6.26,	118 61	
Ontario, Cong. ch.	62 00	
Paradise, Cong. ch.	1 44	
Pasadena, West Side Cong. ch., 50; 1st Cong. ch., 41.85; Pilgrim Cong. ch., 14.50,	106 35	
Petaluma, Cong. ch.	19 58	
Pittsburg, Cong. ch.	2 07	
Pomona, Cong. ch.	33 62	
Rio Vista, Cong. ch.	1 88	
Riverside, Cong. ch.	15 00	
Rosedale, Cong. ch.	3 10	
San Bernardino, 1st Cong. ch.	4 45	
San Francisco, Bethlehem Cong. ch.	3 35	
San Jacinto, Cong. ch.	2 12	
Santa Rosa, Cong. ch., Grace Elmore, for Africa,	5 00	
Sherman, Cong. ch.	10 00	
Whittier, Cong. ch., toward support Rev. Cass A. Reed,	100 00	
Woodside, Cong. ch.	9 20	579 00

Hawaii

Honolulu, Central Union ch.	535 00	
———, chs., through Hawaiian Board,	117 30	652 30

Young People's Societies

Washington.—Olympia, Y. P. S. C. E.	2 50
California.—Escondido, Y. P. S. C. E.	3 10
Hawaii.— ———, Y. P. S. C. E., through Hawaiian Board,	2 70
	8 30

Sunday Schools

Utah.—Vernal, Kingsbury C. S. S.	2 40
California.—Bakersfield, 1st C. S. S., for Mt. Silinda, 30; Paso Robles, C. S. S., 13; San Diego, 1st C. S. S., 5.85,	48 85
	51 25

MISCELLANEOUS

Canada

Hilda, Ger. Cong. Parish, toward support Rev. C. H. Maas,	11 00	
Legacies. — Cobourg, Rev. Richard Owen, by John T. Field and James T. Daley, Ex'rs,	100 00	111 00

From the *Canada Congregational Foreign Missionary Society*
H. W. Barker, Toronto, Ontario, Treasurer, 65 40

From the *American Missionary Association*
Irving C. Gaylord, New York City, Treasurer

Income on Avery Fund, for missionary work in Africa,		2,426 80

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer

For sundry missions in part,	9,626 32	
For housekeeping grant for missionary, Marathi,	75 00	9,701 32

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer, 2,300 00

For Lucy Perry Noble Bible School, Madura,	850 00	
For Shaowu Hospital, care Dr. L. P. Bement,	1,500 00	
For deficit on Tehchow Ladies' House,	50 00	
For dormitory for Grace Wyckoff Memorial School, Tehchow,	2,500 00	
For Plant, South Suburb, Tehchow,	2,000 00	
For completion of Ladies' House, Tehchow,	30 00	9,230 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer, 1,300 00

For salary of missionary, Japan,	650 00	1,950 00
		20,881 32

Additional Donations for Special Objects

New Hampshire.—Littleton, C. S. S., Mrs. W. A. Bacon's Class, for pupil, care Miss Katie Wilcox, 7 00

Vermont.—Westminster West, C. S. S., for pupil, care Rev. William E. Hitchcock, 12 00

Massachusetts. — Boston, Mt. Vernon Chinese S. S., for work, care Rev. O. S. Johnson, 32.45; do., Old South C. S. S., Capron Bible Class, for school, care Miss A. L. Millard, 30; do., Mrs. H. B. Howard, for pupil, care Rev. E. W. Felt, 10; Cambridge, 1st Evan. ch., Janet & Edith Clark, of which 5 for children's work, care Rev. E. H. Smith, and 5 for playground, care Rev. R. E. Chandler, 10; do., do., Hubert L. Clark, for work, care Rev. E. H. Smith, 1; Gloucester, Miss C. A. Lathrop, for work, care Dr. H. N. Kinnear, 3; Haverhill, Harriet F. Welch, for use of Rev. L. S. Crawford, 1; Lexington, Emma O. Nichols, for work, care Rev. J. J. Banninga, 5; Lincoln, Phillips Bradley, for school, care Rev. Edward Fairbank, 15; Longmeadow, Mrs. T. W. Leete, for work, care Rev. W. R. Leete, 25; Middleboro, A. G. Newkirk, for pupils, care Rev. E. H. Smith, 25; Northampton, Edwards C. S. S., for work, care Dr. F. F. Tucker, 26.97; Norwood, H. P. Kendall, for use of Rev. H. A. Neipp, 150; Pittsfield, 1st C. S. S., for scholarship, care Rev. J. X. Miller, 52.89; Reading, Mrs. Sarah D. Riggs, for King

School for the Deaf, care Miss C. R. Willard, 6; Southampton, H. B. Lyman, for hospital work, care Dr. H. N. Kinnear, 15; Springfield, Mr. and Mrs. R. A. Clark, for bed in hospital, care Dr. and Mrs. F. F. Tucker, 10; Three Rivers, Osmond J. Billings, for work, care Rev. E. H. Smith, 10; Worcester, Henry Lovell, for hospital, care Dr. H. N. Kinnear, 20; ———, E., of which 100 for use of Rev. H. A. Neipp, 100 for Battalagundu, care Rev. B. V. Mathews, and 50 for evangelistic work, care Rev. G. G. Brown, 250, 698 31

Connecticut. — Saybrook, Agnes A. Acton, for work, care Rev. H. A. Neipp, 25; Willimantic, H. C. Lathrop, for Christian Student Aid, care Rev. W. M. Zumbro, 10; ———, Mrs. S., of which 500 for athletic goods and outfit for boys' school, care Rev. H. S. Martin, and 50 for Battalagundu, care Rev. B. V. Mathews, 550, 585 00

New York.—Angola, Miss A. H. Ames, for use of Dr. H. N. Kinnear, 1; Brooklyn, Willoughby C. S. S. of Clinton-av. Cong. ch., for work, care William S. Picken, 4.12; Larchmont, Mary E. Woodin, for hospital work, care Dr. and Mrs. H. N. Kinnear, 10; New York, P. H. Harwood, for outstation work, care Rev. W. O. Pye, 125; do., George Rouelle, for work, care Rev. H. A. Neipp, 25; do., Friend, through Rev. R. E. Hume, for theological seminary, care Rev. R. A. Hume, 100; Perry Center, Berean Class, for student, care Rev. E. H. Smith, 20, 285 12

New Jersey.— East Orange, Theodore H. Smith, for school buildings, care Rev. G. G. Brown, 200; do., H. A. Watt, for use of Mrs. T. D. Christie, 1; Ventnor, S. S., of which 3 in memory of Eric Neal, all for bed in hospital, care Dr. I. H. Curr, 28, 229 00

Pennsylvania.—Ardmore, Mrs. Charles H. Ludington, for two scholarships and other work, care Mrs. T. D. Christie, 125; Erie, T. M. T. M. Club of Y. W. C. A., for pupil, care Miss Grace Funk, 10, 135 00

Ohio.—Cleveland, Mrs. James F. Jackson, for school, care Miss C. R. Willard, 12; Geneva, Rev. Bertha J. Harris, for work, care Dr. H. S. Hollenbeck, 10; Oberlin, Oberlin-Shansi Memorial Assn., for schools in Shansi, of which 3 from J. B. Davison, 503; Rootstown, Cong. ch., C. S. Seymour, for pupil, care Rev. W. L. Beard, 15, 540 00

Illinois. — Chicago, Warren-av. Cong. ch., Mrs. Frank E. Page and friends, for Frank E. Page Memorial Room in Williams Hospital, care Dr. F. F. Tucker, 50; do., F. H. Tuthill, for work among Bheels, care Rev. W. O. Ballantine, 150; do., Mrs. C. H. Long, through Inez L. Abbott, for pupil in girls' boarding school, care Miss E. L. Douglass, 25; Des Plaines, Cong. ch., for work, care Rev. J. X. Miller, 25; Edwardsville, Mr. and Mrs. W. L. Duckles, for use of Rev. and Mrs. P. L. Corbin, 25; Galva, Five friends, for pupils, care Rev. E. W. Felt, 140, 415 00

Wisconsin.— Florence, Harald Rasmussen, for hospital, care Dr. and Mrs. H. N. Kinnear, 1 00

Minnesota.—Minneapolis, M. Frances Cross, for pupil, care Rev. J. X. Miller, 25 00

Missouri.— Lexington, A. J. Nolting, for work, care Rev. E. L. Nolting, 25; St. Charles, Rose M. Sweeney, for King School, care Miss C. R. Willard, 3; St. Louis, Henry Hunter, for native helper, care Rev. A. A. McBride, 100, 128 00

Nebraska. — Franklin, A. A. Galt, for evangelistic work, formerly care Rev. H. S. Galt, 50 00

Kansas.—Wichita, Fairmount College, toward support Rev. W. N. James, Anatolia College, 700 00

California.—Beverly Hills, Nellie Bruggemeyer, for Bible-woman, care Mrs. M. S. Frame, 25; Long Beach, Jane Robertson, for hospital, care Dr. H. N. Kinnear, 1; Los Angeles, Alice S. Barber, for do., care do., 2; Ontario, Mrs. E. W. Thayer, for repairs on dormitories, care Mrs. W. P. Elwood, 100; Sacramento, Mrs. Caroline Stephenson, for work, care Rev. Charles L. Storrs, 25, 153 00

Hawaii.—Honolulu, Central Union C. S. S., for work, care Mrs. Fanny P. Shepard, 75 00

From the *Canada Congregational Foreign Missionary Society*
H. W. Barker, Toronto, Ontario, Treasurer

For native teacher, care Rev. C. A. Nelson, 13 00

Egypt. — Ramleh, Alice B. Caldwell, for work, care Miss C. R. Willard, 22 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer

For work, care Miss C. R. Willard,	50 00	
For pupil, care Mrs. H. A. Maynard,	5 00	
For school, care Rev. E. Fairbank,	25 00	
For pupil, care Mrs. H. H. Lee,	25 00	
For work, care Dr. H. E. Parker,	3 00	
For day school, care Miss Isabelle Phelps,	200 00	308 00

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For helper, care Miss A. L. Tenney,	45 00	
For pupil, care Miss M. J. Barrows,	1 00	46 00

From *Canada Congregational Woman's Board of Missions*
Miss Emily W. Thompson, Toronto, Ontario, Treasurer

For Bible work in schools, care A. A. Ward,	100 00	
For native teacher, care Rev. C. A. Nelson,	35 00	135 00
		4,562 43
Donations received in March,		56,153 75
Legacies received in March,		14,989 48
		71,143 23

Total from September 1, 1917, to March 31, 1918. Donations, $561,601.49; Legacies, $57,653.75 = $619,255.24.

Amanzimtoti Theological Training School Fund

Massachusetts.—Newburyport, Friends, through George H. Bliss, 117 00

Arthur Stanwood Jordan Memorial Fund

Massachusetts.—Clinton, Rev. William W. Jordan, 20 00

Angola Fund

Alabama. — Marion, 1st Cong. ch., 4; Selma, 1st Cong. ch., 4; Talladega, Talladega College, 60.75, 68 75

Mississippi.—Jackson, 1st Cong. ch. 3 00

71 75